

CERTAINE QVÆRES
propounded to the Bowers at the

NAME OF IESVS

and to the Patrons thereof.

Wherein the Authorities, and Reasons alleadged by *Bishop Andrewes* and his Followers, in defence of this Ceremony, are briefly examined and refuted; the Misttranslation of *Phil. 2. 10. 11.* cleared, and that Text, with others acquitted both from commanding or authorizing this Novell Ceremony, here given to be unlawfull in sundry respects.

Colossians. 2. 8.

Beware lest any man spoyle you through Philosophie and Vaine deceit, after the tradition of men, after the Rudiments of the World, and not after Christ:

Mathew: 15. 9.

But in vaine doe they worship me, teaching for doctrines the Commandements of men,

Isaiab. 1. 12.

When ye come to appeare before me, who hath required this at your hand?

Brentius in Levit. c. 17.

Hypocritæ observantes Sacra sine Verbo Dei instituta, tunc pessimi sunt, hoc est, peccatores & homicidæ, cum sibi optimi & religiosissimi videntur.

The fourth Edition corrected.

In the Year M. DC. XXX VI.

The Publisher to the Reader.

Christian Reader, the strang violent late proceedings, both of our High Commissions in their Commission Courts, and of our Bishops and their Visitors in their unwarrantable Visitations, upon Canons Oathes and Articles of their owne forging, printed in their owne Names, without any commission at all from his Majesty under his great Seale, (contrary to the *statutes of 25. H. 8. c. 19. 21. 26. H. 8. c. 1. 31. H. c. 26. 37. H. 8. c. 17. 1. Ed. 6. c. 2. 1. Eli7. c. 1. 2. 5. Eli7. c. 1. 8. Eli7. c. 1. 13. Eli7. c. 12.* with other statutes, and to their owne 12. Canon.) Yea contrary to the *statute of Magna Charta c. 19.* and the late *Petition of Right*, now layd a sleepe;) hath occasioned me to sett forth another impression of these *Quæres*, wherein all the whole controversie concerning the *Bowing of the name of Iesus in time of Divine service and sermons*, is summarily Discussed; which *Quæres* I would desire our Commissioners, Bishops and Visitors to resolve and Answer in a satisfactory manner (which yet they have not done,) before they violently without Law, reason, or lawfull authority, silence, suspend, present, excommunicate, fine, deprive, or imprison any of their Fellow-brethren, or vex any of his Majesty Subjects; (as they have of late molested many) either for omitting, or speaking against this Ceremony. It is the duty of all good Prelates, first to instruct and informe mens consciences and judgment with the * *spirit of meeknesse*, in such Ceremonies which they have good cause to deeme unlawfull for them to use, before they urge them with violence to the practice of them, or rigidly proceed against them in judgment for omitting them. This they have not hitherto sufficiently done, in case of this much urged Ceremony, pressing it only by Club-law, without reason or moderation. Let them therefore now satisfie these, their weake Brethrens *Quæres*, if they can; or else cease to molest them. or urge this Ceremony longer, if they cannot doe it; since their great Guide *Bishop Andrews*, though in other things famous for his learning and Iudgement; is doubles miserable mistaken in this particular, and can noe longer patronize either his owne, or this their cause, as these *Quæres* will demonstrate, having so oft times passed abroad in print without resolution.

Vak.



* Gal. 6. 1.

2. Tim. 2.

25. Col. 3.

12. 13. 14.

A PREFACE.

For the better clearing of this ceremony to be no duty of this text of Phil. 2. 10. 11. be pleased in briefe to take notice of these foure particulars: First, what the Fathers (whom *Mr. Page* confesseth not to bee for this ceremony) generally interpret to be the name above every name mentioned in this text. Very many of the interpret it to be nothing else, but the very name of God, and Deity of Christ it selfe. So *Tertullian* de Trinitate. lib. Tom. 2. p. 261. 262. *Athanasius* de Incarnatione Christi Contr. Apollinarium. p. 271. *C. Hilary* in Psal. 2. p. 196 *H. Ambrose*, *Rabanus Maurus*, & *Iohn Salisburie* on Phil. 2. 9. 10. *Dionysius Alexandrinus* Epist. Contr. Paulum Samaritanum Bibl. Patr. Tom. 3. p. 74. 75. *Titus Bostrensis* in cap. 1. Evang. Luca. Ibid. Tom. 4. p. 339. *E. Idacius* advers. Varimadum. lib. Ibid. p. 612. 2. *Casarij* Dialog. 1. p. 650. *Basilus Magnus* de Spiritu Sancto ad Amphil. c. 8. Tom. 1. p. 180. *Cyrius Alexandrinus* in Esayam l. 5. Tom. 1. p. 361. *E. F.* in Ioannis Evang. l. 11. c. 17. p. 666. c. 20. p. 669. a. c. 22. p. 670. *D. E.* Theauri. l. 13. Tom. 2. p. 270. *E. F.* *Agobardus* ad Ludovicum Imp. Bibl. Patrum. Tom. 9. pars 1. p. 556. g. h. *Paschasius Roberius* in Matth. Evan. lib. 10. Ibid. pars 2. p. 1156. b. c. lib. 11. p. 1177. b. Exposit. in Psal. 44. p. 1249. *G. Joannis Cyperis* de Inform. divini nominis. cap. 1. 1. Ibid. Tom. 11. p. 499. *E. Paulus Aquilensis* Patr. Cont. Felicem Virgelium Epist. l. 2. *Aquinas* 3^a. part. qu. 49. Art. 6. Conclusio. *Alexander Alensis* Theol. Summa. pars 1. qu. 21. m. 1. Artic. 4. together with *Chytrius* Postil. in Domin. Palmarum. pag. 160. *Zanchius* in Phil. 2. 9. 10. and other moderne Expositors. Other Fathers and Writers interpret it, to be the name of the onely naturall begotten Sonne of God. Thus *Hierom*, *Theodoret*, *Sedulius*, *Remigius*, *Beda*, *Haymo*, *Theophylact*, *Anselme*, and *Oecumenius* on Phil. 2. 10. 11. *Basil* de Spirit. Sancto. c. 8. Tom. 1. p. 180. *Augustine* Contr. Maximinum, l. 2. c. 2. *Santi Procli* Sermo in Transfig. Christi. Bibl. Patr. Tom. 1. pars 1. p. 536. *C. Eberij & Beati*. l. 1. Ibid. Tom. 8. p. 342. *Musculus*, *Aretius*, *Zanchius*, with other late Expositors. Others interpret this name to be nothing else, but the Glory, Fame, Lordship, Sovereignty, and universal dominion and Majesty of Christ. So *Chrysostom* & *Theodoret*, in Phil. 2. *Petrus Blesensis* Serm. 46. Bibl. Patr. Tom. 11. pars 1. p. 210. *C.* and others of old. *Olevian*, *Musculus*, *Gualther*, *Marlorat*, *Dr. Ayray*, Bishop *Babington*, and the whole streame of moderne interpreters. Others refer this text

* Page 84.
85, 86. 110
unto 141.
None of the
Fathers tell
us (writes
he) that this
reverence of
bowing the
knee is to be
done at the
name of Je-
sus, neither
is there
ANY ex-
presse or
full autho-
rity in them
Therefore
all that I
strive for is
that the Fa-
thers by
their exposi-
tions of this
text do not
crosse and
contradict
that mea-
ning which
our Church
doth seeme
to gather
out of it. In
a word, I la-
bour not
that the fa-
thers should
bee fully for
me, but I
hope to
make good

that they are not against me. I desire in this matter to have them lookers on: So be against *Sp. Andreeves* and others, who say all the fathers are for them, that is not for, but against them. * *Apud Alduvini Ope- ra*, col. 1830. 1831.

to his name *Christ*, as *Paschatius Ratbertus* Exposit. in Psal. 44. pag. 1246.g. *Paulinus* Epist. ad Augustinū, Bibl. Patr. Tom 5. pars 1. p. 210.e

Secondly, What they meane by *bowing the knee*. Not any actuall bowing of the knee in this life, at the sound, sight, or hearing of the Name *Iesus*; but a *Universall subjection of all creatures to the Sovereigne Lordship, iudicature and supreme power of Christ, especially at the day of judgement, when this text shall be onely actually, literally, and really fulfilled*. This all the Fathers and Writers quoted in the Appendix, *Lame Giles*, and premises, and all the Authors extant that I have seene, accord to bee the genuine, true, undoubted meaning. Bishop *Andrewes*, Dr. *Boyes*, and Mr. *Page* himselſe confessing it.

Thirdly, To what this bowing must be given by the Fathers verdict: Not to the name *Iesus*, but *immediatly to Christ himselſe*. Hence *Hierom* Com. 1. 3. in *Isayam* 45. *Gregory Nyssen* de Anima & Resurrectione. p. 104. 212. *Ambrosi*. Enar. in Psal. 118. Octon. 20. *Hilari* de Trinitate lib. p. 64. *Chrysost*. Hom. 32. in 1 Cor. 12. *Fulgentius* Object. Arrianorum discus. pag. 204. *Cyrillus Alexandrinus* de Incarnatione Vnigeniti. c. 11. 26. *Hypolitus* de Consummat. Mundi & Antichristo. Orat. Bibl. Patr. Tom. 3 p. 17. b. *Dionysius Alexandrinus*. Contr. Paulū Samosatenum. Ib. p. 74. b. *Prosper* Exposit. in Ps. 102. f. 236. a. *Paulinus* Epist. ad Apul. Bibl. Patr. Tom. 5. pars 2. p. 187. b. *Santi* Procli Sermo in transfig. Christi, Ibid. p. 335. E. *Arnobius* Com. in Psal. 64. Bibl. Patr. pars 3. p. 262. a. *Agobardus* ad Lud. Imper. Ibi. Tom. 9. pars 1. p. 556. g. *Angelomi* Strom. in l. Regum. 2. c. 12. p. 740. E. *Damasceon* Orthodoxæ fidei. l. 3. c. 29. p. 433. *C. Simeon Thess* Archiepiscopi de divino Templo Bibl. Patr. Tom. 12. pars 1. p. 880. *C. Petrus Blesensis* de Transfig. Dom Ibid. pars 2. p. 915. b. *Nicholaus Cabasila* de Vita in Christo. l. 6. Ibid. Tom. 14. p. 127. *Papa Innocentius* 5. in Circumcis. Dom. Sermo. Tom. 1. p. 95. de Contemptu Mundi. l. 2. c. 15. p. 445. with *Brentius* in Phil. 2.

9. 10. and sundry others joyntly render and read this text; *Mibi, ipsi, ei, illi, or coram illo flectetur omne genu, &c.* not in nomine, or ad nomen *Iesu*: to testifie, that this bowing of the knee in the text shall be given, not to, or at the name *Iesus*; but to the very person of *Christ himselſe*. So *Isay* 45. 23. & *Rom*. 14. 9. 10, 11. expresse resolve. *As I live saith the LORD, every knee shall bow to ME, and every tongue shall confesse to GOD*. No colour therefore is there in this text for bowing at, or to the name *Iesus*, but onely to *Iesus HIMSELFE*, when we shall all joyntly appeare before his Tribunall. The rather, because *St. Cyril of Alexandria*, reads it thus. *Vt in nomine Iesu Christi omne genu se flectas*, coupling *Christ* and *Iesus* together, and making one as much

In Isai-
am l. 5. ca.
55. Tom.
1. p. 362.
E. In Io-
annis E-
vang. l. 11.
c. 17. p. 666
de Incarn
Vnigeniti.
c. 11. p. 114
Dialog. de
Trinit. l. 3
p. 370. 2.

much the name in the text as the other. The *Councell of Franchford* *Surius*
upon the *Maue* under *Adrian* the first, reads it thus. *Cessate enim adop-* Concil.
tinum nominare, qui verus Deus. Et verus Dei filius; in cuius nomine Tom. 3. p.
omne genu flectitur, &c. *d* *Dionysius Alexandrinus* Epist. Contr. Paulum 274.
Samol. reads it thus. *Ut in nomine eius omne genu flectatur.* *Arnobius*
Can. in *Psal.* 88. thus. *Ego primogenitum, ponam eum, ut in nomine eius*
omne genu flectatur. *e* *Angelomus* in his *Strom.* in l. 3. *Regum* c. 8. thus.
Christo enim propter gloriosa meritum passionis, datum est nomen quod est
super omne nomen: ut in nomine eius omne genu flectatur, &c. *f* *Pascha-*
tius Rasberius in *Matth.* l. 1. 1. thus: *Et donavit illi nomen quod est super*
omne nomen, ut in nomine DOMINI, omne genu flectatur, &c. All
which antiquities overthrow this bowing at the name *Iesus*.

Fourthly, when and where this bowing shall be. *Hypolitus de Con-*
summat. mundi Orat. *Ephraim Syrus* de Apparit. *Crucis temp.* *Iudicij*
p. 230. & 703. *h* *Gregentius Archiepisc.* *Tephenis* Disp. cum *Herba-*
no iudæo. *i* *Simeon Theof.* Arch. de divino Templo. *Isidor Hisp.* Com.
in *Gen.* c. 30. p. 301. in direct termes, to omit all others. *Bp. Alley,*
Bp. Babington, Dr. Fulke, Dr. Willet, Dr. Boyes, Dr. Aray, in their pla-
ces hereafter cited, and the whole current of *Expositors*, expressly
conclude, *That it shall bee onely in the generall Day of Iudgement, for*
time; before Christs tribunall, for place, when and where all things in Hea-
ven, earth, and under the earth shall stand before his Iudgement Seate,
and there cast themselves downe jointly before him, confessing him with
one consent to be their Sovereaigne Lord, and calling him their LORD.
This *Mr. Page* himselfe, and all our Antagonists doe and must con-
fesse to be the time and place of this genuflection, prophecied of ra-
ther than prescribed, or now commanded in this text: Since *Isay*
45. 23. *Rom.* 14. 9, 10, 11. *Matth.* 7. 21, 22, 23. cap. 25. 31, 32, 33, 34,
37, 41, 44, 46. *Revel.* 5. 13, 14, 15. cap. 7. 11, 12. *Iohn* 5. 22, 23, 27, 28,
29. *Acts* 2. 34, 36. cap. 10. 36. and other texts in the 1. and 7. *Quere*
thus determine it, past all dispute. Hence then I thus argue.

If the name above every name, in which all knees must bow, men-
tioned in this text of *Phil.* 2. 10. 11. bee not the name *Iesus*;
the bowing of the knee, no litterall actuall present genuflecti-
on, but only the generall subjection of all creatures in Heaven,
earth, & under the earth to the very person of *Christ* as their
LORD, not to or at his name *Iesus*; and that at the generall
Day of Iudgement before *Christs* owne Tribunall, not in
time of Divine Service or Sermons here on earth; then this
bowing at the name *Iesus*, neither is nor can be *a* duty war-
ranted

Surius
Concil.
Tom. 3. p.
274.
d *Bibl. Pa-*
tru. Tom.
3. p. 75. b.
e *Bibl. Pa-*
tru. Tom.
5. pars 3.
p. 277. b.
f *Bibl. Pa-*
tru. Tom.
9. pars 1.
p. 770. b.
g *Bibl. Pa-*
tru. Tom.
9. pars 2.
p. 1156. b.
h *Bibl. Pa-*
tru. Tom.
5. pars 1.
p. 924.
i *Bibl. Pa-*
tru. Tom.
12. pars 1.
p. 880.
j Page 73.
74, 75, 80
81.
m *This Mr.*
Page con-
fesseth p. 2.
5, 7, 3, 74,
75, &c. the
later parts of
whose booke
is a confu-
sion of the
former in
all *Schoolers*
judgements,
whereupon
it was cal-
led in by
the *Bishops*,
and not
answered,

ranted, much lesse prescribed by this text.
But all this is apparant by the premised Fathers and Authorities.

Therefore the conclusion undeniable, maugre all the late ridiculous Pamphlets and passages to the contrary, of *Widdowes, Shelford, Page, Heylyn, Wron, Reeve, Monrague, Pocklington, Browne, Reede, Adams, a Coale from the Altar, Bishop White*, or any other, who babble and scribble much in the Iesuits and Papists words, but prove nothing at all by Scripture or Antiquity for this Ceremonies use or lawfulnessse, or new duty of the text, now so much urged every where, point-blank against John 5.23. *That all men should honour the Sonne, even as they honour the Father.* But no men honour the Father thus in bowing at the recitall of his name. Therefore they ought not thus to honour the Sonne.

Courteous Reader, that the Author without whose civility these and other Impressions have beene published may not suffer by mine or the Printers negligence, pray correct these following errors which corrupt the sense, ere thou read the Treatise.

In the Title, l. 9. f. *gived*, r. *proved*. p. 1. l. 16. f. *Mat 20. r. 25*. p. 2. l. 1. *tau tau*. l. 14. an interrogation point is wanting before *whether*. l. 19. counted, r. *counted*. l. 32. contemne, r. *conferme*. p. 3. l. 23. As it is not, r. *as it is?* l. 24. that of, &c. r. *yes it is*. l. 25. r. *or p. 5.* l. 13. the, r. *they*. p. 8. l. 3. Clichtonius, l. 21. Alcuinus, p. 9. l. 30. added, r. *adored*. p. 10. l. 29. worship, r. *worshipping*. l. 21. Romish, r. *Rhemish*. p. 11. l. 19. it can, l. 33. r. *person*. p. 12. l. 3. they, r. *the*. p. 13. l. 31. hath, r. *had*. p. 14. l. 10. blot out, *that reverence to him*. l. 18. person, r. *reason*. pag. 16. l. 31. Statutes, r. *Stationes*. pag. 17. l. 14. use, r. *used*. l. 27. r. *of*. p. 19. l. 35. certifie, r. *justifie*. pag. 20. l. 28. r. *Altar-vvile*. p. 23. l. 24. *this* Statute. p. 25. l. 19. blot out *since*. l. 21. them. r. *Her*. p. 28. l. 2. of, r. *at*. p. 30. l. 15. at, r. *ad*. pag. 36. l. thing, r. *Church*. pag. 37. l. 7. r. l. 15. Matth. 28. p. 39. l. 19. 3. r. 31. pag. 40. l. 16. here, r. *where*. p. 41. l. 6. the, r. *this to it*. In the margin, p. 4. l. 53. r. Phil. p. 10. l. 12. *Vltima*. p. 21. l. 6. *Har*. 28. p. 16. l. 40. r. *Turonense*. l. 4. r. *Pro*. l. 42. r. *Cent. circa orationem*. pag. 18. l. 7. *inferred*, r. *referred*. p. 20. l. 40. r. *Molanus*. l. 41. r. *Hare, &c.* Hist. l. 40. r. *secundum usum Sarum*. p. 21. l. 39. r. *Spec. f. Brige*, r. *Being*. p. 24. l. blot out 3. Hen. 2. c. *Iurisdiction*. pag. 38. l. 38. *curvabitur*. l. 40. r. *confitebitur*. p. 39. l. 20. r. *inimici*. l. 34. *Simon*. Omission. pag. 24. l. 8. r. *bonnet at the naming of Iesus*.



Certaine QVÆRES propounded to
the Bowers at the name of I E S V S,
and to the Patrons thereof.



Hether the Text of the *Phil. 2. 9. 10. 11.*

on which they grounde this Ceremony, or will-worship, bee not in the judgment of all Divines both auncient and moderne, a Prophecy of the joynt subjection of all Angells, Saynts, Divells, and Reprobates to the supream Lordship and dominion of Christ; Not now in the Church, in time of Divine Service and Sermons, but hereafter, when they shall all appeare before Christs Tribunall, to be judged by him; taken out of that Prophecy of *Isay. 45. 23. As I live saith the Lord every knee shall bowe to me &c.* and expressly interpreted of and applyed to the day of Iudgment by S. Paule himselve. *Rom. 14. 9. 10. 11.* By S. Iohn. *Revel. 5. n. 12. 13. 14. Chap. 7. 11. 12. Iohn. 5. 22, 23, 27, 28, 29.* And by Christ himselve *Math. 20. 5, 31, 32, 33, 34, 37, 41, 44, 46. And Chap. 7. 21, 22, 23.* And whether this be a good inference? All knees of things in heaven, earth, and under the earth, shall submitte and bow to Christ before his Tribunall in the day of Iudgment, as to their supream Lord and Iudge: Therefore all men and women ought now to bow their knees, or put of their hats when ever they heare the name Iesus mentioned in the Church in time of divine Service and Sermon, The sole argument that can properly be deducted from this Text to justify this practise?

2.

Whether, the Originall be not *ὁ τῆς ὑποστασεως ἰησοῦ*, *In*, (not *At*) the name of *Iesus*; And this phrase thus Englished and translated in all other places of the Bible? Whether all the Greeke and Latine Fathers whatsoever doe not thus render it; *In* (not *at*) the name, And all English Translations too; (As *Wickliffe*, *Purvies*, *Tyndalls*, *Coverdalls*, *Mathewes*, *The Bishops Bible*, sett forth in the 2. Year of Queene Elizabeth, used in all Churches during her Raigne, And since, till the last Translation 1614. *Erasmus Paraphrase*, All our ancient English writers, and the *Common Prayer Booke* it selfe, *In* the Epistle on *Palme Sunday* till *M. Cozens* corrupted it in the year 1629. by turning *In* into *At*, without any lawfull authority and causing it to bee since so printed,) Except the *Geneva* translation only which mistaking *M. Beza* (whom the Translator followed) rendred his *Ad nomen*, to the name, *At the name* whether the last English Translation (which the Translators themselves rendred, *In the name* according to the Originall, and all former authorized English Translations, but the *Geneva*, which (a) *King* 2.9.10. not to followe) was not counted by * *Bishop Andrewes* (As some on good grounds report) who without their privy altered *In* into *At the name*, when the Coppy was fitted for the Presse of purpose to contemne this Ceremony for which he had preached: 18. 1. *Cor.* 5. 4. *Ephef.* Else it had bene printed *In* (not *At*) the name, as the Translators truly Englished it and as the same phrase is ever translated by them (b) in all other places throughout the Bible; which had overthrown this his pretended duty of the text:

(a) *Confession at Hampton Court* p. 46.
* See his *Sermon on Phil.*
(b) See *Acts.*
3. 6. c. 9. 27.
29. c. 16.
18. 1. *Cor.*
5. 4. *Ephef.*
5. 20. 2.
Thef. 3. 6.
with sundrie others.

3.

Whether this Translation of *At*, for *In the name*, doth not marre both the sence and English of the Text, and make it no sence? If any man should translate, *I beleeeve in God*; I beleeeve at God: Our Father which art in heaven; Our Father which art at heaven: Whatsoever you shall aske in my name. Whatsoever you shall aske at my name: I baptize thee in the name of the Father, Sonne and Holy Ghost, I baptize thee at the name of the Father &c. Goe to God in my name, Goe to God at my name: In the name of the Lord I will destroye them, At the name of the Lord I will destroy them: Pray to God in the name of Christ, Pray to God at the name

name of Christ: *Mary kept all these sayings in her hart*, Shee kept all these sayings at her hart, and the like; It would marr both the English and sence, and prove no better then non sence. And doth it not the like here; there being noe such phrase as (*At the name*) to be founde in any other Text of Scripture or any English Author but in this place alone? The changinge of which *In*, into *At* here making the bowing *in the name* (To witt) in the Soverraigne Lordship and Power of Christ) to be nothing else, but a bowing at the naming of Iesus in time of divine Service or Sermons, contrary to the scope of this place.

How the name Iesus, imposed on our Saviours Humanity only at his Circumcision and not given to his Divitie, but to his humane nature, in the very beginninge of his humiliation *Math. 1. 21, 25. c. 2. 1. Luke 1. 31. c. 2. 21. Acts 4. 27.* Cann truly be said, to be the name above every name, given him after his Resurrection and exaltation, As the name in this Text of the Philippians was? and to be the true, cheefe, yea proper name of God and of Christs Divinity, As the Patrons of this Ceremony affirme; And how this they say can be proved?

Whether the name Saviour (which is given to God himselfe. *Psal. 106. 21. Psal. 43. 11. Chap. 45. 15. 22. Jer. 14. 8. Hosea 13. 4.*) be the very same with *Iesw*, And as venerable, as comfortable, yea as much the name of God as it is not: as is most evident, they differing in words, in use in all languages, the one being a Christen name imposed at his circumcision the other a Title or Surname; and both if them oft coupled together in Scripture, as in these texts: *A * Saviour which is Iesus, Iesus our Saviour &c.* which were a tautologia being one and the same. Then why doe the ** Patrons* of this Ceremony make them one and the same; The one of them (to witt) the name of Saviour, being attributed to God the Father as well as to Christ, the other onely to Christ not to God the Father, who was never called *Iesw*, But often Saviour? If so, Then why doe they not teach, that men ought to bow at the name of Saviour as well as at the name of Iesus? The rather, Because Saviour, (though it be not the same that *Iesw* is in Letters sound, or use, the one being as we say, a Christen name, the other, not properly a name, but

(c) Bp Andrewes *a Title*, or purchased surname, though this Bishop confounds them *drawes in his as one;*) that of it is *the sence and interpretation of the name Iesus*, Sermon on *Math. 1. 21.* And themselves write and preach, (c) *That men must bow to the Letters, sounde, nor sillabes of the name Iesus, But to the sence only, which is Saviour, to which, at which by this their doctrine, they should rather bow then to, or at Iesus.*

Whether (d) Bishop Andrewes Reason, *That we must bow at the name of Iesus because it is the name of God, and because Saviour* (As he saith) *is the cheefest name of God;* doth not more strongly infer, that we should rather bow at the name of God and Saviour, than at the name Iesus? That we should bow at every name of God

alike? at the name of the Father, Sonne, holy Ghost, Emmanuel, Sonne of God, Christ, Jehovah, Elohim, Adonai. (which we commonly english, the Lord,) being all *reverend, excellent, great, holy, and dreadfull names aswell as at the name Iesus, Since all of them are the names of God? Whether this Proposition can be proved either by Scriptur or reason (which they take as granted,) That we must bow the knee at the utteringe or hearinge of that name which is the name of God? (the Antecedent or proposition on which the Bishops first argument or reason is grounded:) which Proposition if it be true, will overturne the bowing at this name Iesus; which is not properly the name of God as of Christs Deity, Because divers who were but meere men had it imposed on them before Christ, And it was given to Christ principally not as he was God, but man upon his Nativity and Circumcision *Math. 1. 21. 25. Chap. 2. 1. Luke 1. 31. Chap. 2. 31. Acts 4. 27?*

Whether since Iesus is not, cannot be a Iesus or Saviour to Angels in heaven, Or (e) Divels in hell, Whose nature he tooke not on him, *Heb. 2. 16.* Nor yet to Reprobates in hell or earth, who are not saved by him, but yet a Lord & supream Iudge over them all, *Math. 28. 18. Acts 10. 36. Chap. 2. 34, 36. Luke 8. 31, 32, 33. Heb. 1. 6. Jude. 6. 2. Peter: 2. 4. Rom. 14. 9, 10, 11, 12. Revel. 5. 10, 11, 12, 13, 14. Chap. 7. 9, 10, 11, 12. Ephes. 1. 20, 21, 22.* His name (Lord) be not more likely, to be the name above every name given to him upon his exaltation, in which every knee shall bow, intended in this Text then Iesus: Lord being the name given

(e) *Math. 8. 28. 29.*

given to Christ upon his Exaltation, as purchased by his death and Resurrection. Rom. 14. 6, 8, 9, 10, 11. Acts. 2. 34, 36. Chap 10. 36. Math. 28. 18. Ephes. 1. 20, 21, 22. The name which every tounge shall confesse and call Christ by at last in the day of Iudgment, (As the very Text it selfe resolves in the words) Every young shall confesse that Iesus Christ is Lord, Phil. 2. 11. Yea as Christ himselfe determines, Math. 7. 21. 22. Not every one that sayth unto me, Lord, Lord, shall enter into the Kingdome of heaven, &c. Many will say unto me in that day Lord, Lord, Math. 25. 31, 37, 44, 45. When the Sonne of man shall come in his glory, and all the holy Angels with him; then shall he sit upon the Throne of his glory &c. Then shall the righteous on the right hand answer him saying, Lord &c. Then shall the on the left hande answer him and say, Lord when saw we thee an hungred &c. The name that is used I say. 45. 23. 24. 25. Rom. 14. 11. As I live sayth the Lord, (Not Iesus) Every knee shall bow to me, and every tounge shall confesse to God: (The originall Text to which that of the Philippians refers) The name by which Christ is called with reference to the day of Judgment. 2. Cor. 5. 11. Rom. 14. 11. Heb. 10. 30. 2. Petr. 3. 8, 9, 10. Jude. 14. Revel. 18. 8. Chap. 19. 1. 6. Yea the name of his greatest dignity supremacy and terror, Hee being called, Kinge of Kinges, and Lord of Lords, in respect of dominion and Iudicature, as by a name given him since his Exaltion. 1. Tim. 6. 14, 15. Revel. 17. 14. Chap. 19. 19. Whether this name Lord (I say) in all these respects Extending equally to all things in heaven, earth and under the earth be not the name above every name here meant, rather then his name Iesus; He being in truth a Lord, but yet noe Iesus, no Saviour to Angels, Divels, and Reprobates, who therefore cannot, will not, shall not, bow unto him as their Iesus, but only as their Lord? Math. 7. 21. 22. c. 25. 31. 37. 44. I say. 45. 23. 24. Rom. 14. 9. 10. 11.

Whether this bowinge at the name of Iesus (being a dutie of Hon. Boyes, the Text only in time of divine Service or Sermons, as the (f) Patrons Giles, Wid- of it affirms) can be in any probability the bowinge intended in the Text; Since there are noe Common Prayers or Sermons at all, for certaine in hell, or under the earth, Noe nor yet in the greatest part

(f) Bp. Andrews Domes. M. Page, with others.

parte of the earth, which neither knowe nor worship *Iesus*; Nor yet in heaven, where there are noe Sermons or common Prayers, (g) Rev. 5. but only (g) Blessings, prayes, and thanksgivings unto God and 11. 12. 13. *Christ*. Now that bowing which this Text speakes of, is such 14. 7. 12. a bowing as is common to all, both in heaven, earth, and under the earth; A bowing which they may, and shall all equally and jointly performe; Therefore noe bowing at the naminge of *Iesus* in the time of Divine Service and Sermons, which they want; and therefore cannot use, Neither shall or can they ever actually performe?

9
(h) Bp. Andrewes Sermon on Phil.

2. 9. 10. 11. M. Page his Treatise of bowing at the name of *Iesus*.

* Others are called only adjectively that is anointed, but his Church, but hee? Psal. 45. 7. Acts. 4. 27. Chap. 10. 38. not *Christ*; a

title peculiar to our Saviour, as it used substantively as a title.

10.

(i) Bp. Andrewes Sermon on Phil.

2. 9. 10. 11.

How *Iesus* can be truly called a (h) proper and peculiar name given to *Christ* alone, when as we reade of divers others in Scripture that were called *Iesus* besides *Christ*. As *Iesus* the Sonne of Nunn, And *Iesus* surnamed *Iustus*. Acts. 7. 45. Coll. 4. 11. Heb. 4. 8. And *Iesus* the Sonne of Syrack, *Iesus* the high Priest, Bar *Iesus*, Acts. 13. 6. &c. Or how can *Christ* be truly stiled, a common name, Since none was ever called *Christ* * substantively and abstractively or *Messias*, but hee alone? And none ever annoynted with the *Deitie* and holy Ghost, and that to be both a Kinge, Priest and Prophet to his Church, but hee? Psal. 45. 7. Acts. 4. 27. Chap. 10. 38. not *Christ*; a

Whether this be not a notorious Paradoxe and fallhood,

(i) That that thinge that name which is proper, is ever better then that which is common? Since All accorde, that the common good, of the Republick and weale of the whole catholike Church, is better and to bee preferred, before any mans proper or private good

and wellfare? Since the Kinge himselve, with all the greate Officers of the State, the Prelates and Mjnistres of the Church, are better, more honorable, and more to be respected, (as they are publicke persons and Officers) then as they are private men; And since it will hereupon necessarily ensue, That the very essence of the *Deitie* and name of God, (which are common to each of the Three persons in the *Trinite*, as we learne in *Athanasius Creede*) should be worser then, inferior to the personall subsistence and names of each person in the *Trinity*, which are proper and incommunicable one to the other, where as the essence and name of the *Deitie* are common to each three persons: Which were heresie and Blasphemy to affirme,

7
yea the (k) very heresie of Nestorius condemned in the Council of (k) Socrates
Ephesus: *Scholasticus*
Eccles. Hist.

Whether it be not (l) heresie to say, that Christ is not God, *l. 7. c. 32.*
nor the name Christ the name of God? it beeing directly contrary 33.

To Rom. 9. 5. Christ, who is over all, God blessed for ever, Amen. *II*
To Athanasius his Creede, And the second Article of Religion of the (l) See A-
Church of England, Which say, that God and man is one Christ. Con- *thanasius*
trary to the Doctrin of (m) all Orthodox Fathers and Writers *Quod Chri-*
against the Arians, who unanimously averre, (n) that Christ is God; *stus sit verus*
Yea contrary to Titus 2. 13. Lookinge for that blessed hope, and the *Ecclesiast.*
glorious appearinge of the greate God and our Saviour Iesus Christ? *Hist. l. 7. c.*
Where Christ is not only called God, But the greate God: and to *32. 33.*
the Booke of (*) Common Prayer, which injoines us thus to pray: *(m) See Hi-*
CHRIST have mercie upon us: O CHRIST heare us: From *lary, Atha-*
our enemies defend us O CHRIST, &c. And to say, Thou only O *nasius, Ba-*
CHRIST, with the holy Ghost, art most high in the glory of God *sil Nazian-*
the Father: All which passages, expressly resolve Christ to be God, *zen and o-*
and the name of God, else we should not thus pray unto him as *thers in*
God. *their writ-*
tings and
Sermons

Whether this be not a falshood, (o) that God cannot be an- *against the*
nointed, as anointing signifies a designation to an office; Since *Arians.*
Christ * both as he is God and Man, was designed to be a Saviour; and *(n) See A-*
since we reade thus of Christs anointinge, Psal. 45. 7. Therefore *thanasius*
God, thy God, hath annointed thee, with the oyle of gladnesse above *Quod Chri-*
thy fellows: Which the Fathers thus interpret, O God the Sonne, *stus sit vo-*
Thy God (to witt) God the Father hath annointed thee with the ** In the Le-*
oyle of gladnesse, (to witt) with the holy Ghost. *tary, and*
1. 8. 9.) Whence S. Augustine, Beda, Paschasius, Raberius, with *thankgi-*
sundry others on the 44. (our 45.) Psalm write thus: Deus ungitur *ving after*
a Deo &c. God is annointed by God, God the Sonne, by God the Fa- *the Com-*
ther, with God the holy Ghost: And whether this be not an error, *munion re-*
That Christ is not the name of God nor of our Saviours Divinity but *ceived.*
of his humanity only? Where as Irenaeus advers. Heres. l. 3. c. 20. A- *12*
thanasius in his Declaration, *(o) Bishp*
Quod Christus sit verus Deus, that *Andrewes*
Christ is true God. P. 377. (therefore this name of Christ, the name *Sermon on*
of *Phil. 2. 9.*

B

of 10. 11.

* Tit. 1. 3. 4. c. 2. 13. Lu. 1. 47. (p) Bishop Andrewes Ibidem.

of God) Nazianzen in his 5. Oration p. 167. B. With Elias Creten-
sis on that place; Damascen Orthodoxa fidei l. 3. c. 3. p. 365. with
Clichronius in his Commentary on that place p. 366. And Aquinas
3. parte Quæst. 16. Art. 5. Quæst. 17. Art. 1. expressly resolve; That
Christ is called Christ, in respect of his Divinity; That Christ is the
name both of his Divinity and Humanity, In which are expressed and
comprized both his Divinity anointing, and his Humanity anoin-
ted; And that he could not be called Christ, if he were only man; this
name beinge predicated of both his natures, and given to him in respect
of both?

13

(g) Bishop
Andrewes
Sermon on
Phil. 2. 9.
10. 11.
(r) Exposit.
in Matth. 1.
Tom. 5. Col.
1.

(f) Expositio
in Matt.
1. Tom. 1. p.
5. Sin epist.
ad Romanos
c. 1. Tom. 2.
p. 5. 6.
(i) De Divi-
nis Officiis
c. 41. Col.
1125. a
(u) 3. parte
qu. 16. Art.
5. qu. 17.
Art. 1.
(x) Bishop
Andrewes
Sermon on
Phil. 2. 9.
10. 11.

If this proposition be true, (q) That *Iesus* is the proper name
of God, and that God cannot be anointed, and so Christ not the
name of God, as Bishop Andrewes argues: How can this agree
with Acts. 4. 27. Thy holy Child *Iesus* whom thou hast anointed,
&c. And Acts. 10. 38. How God anointed *Iesus* of Nazareth with
the holy Ghost and with power? Or with that of Tertullian (to omit
other Fathers) adversus Praxean: p. 709. *Sine Iesus tantummodo*
positum est, intelligitur & Christus, quia Iesus unctus est: si vero solu-
modo Christus, idem est & Iesus, quia unctus est Iesus? Either *Iesus*
therefore must not be the proper name of God, but the name only
of Christs humanity, as (r) Beda, (f) Anselme, (z) Alcuinus &
(u) Aquinas teach us, who say; that, *Iesus est proprium nomen as-*
sumptæ carnis; Iesus is the proper name of Christs assumed humanity.
And, *Hoc nomen Iesus significat solam naturam humanam*, This
name *Iesus* signifies only the humane nature; And so by the Bishops
owne Doctrine, we must not bow unto it, because it is not the
name of God, or Christs Divinity, but of his humanity only as these
Fathers teach; Or else this proposition (*God cannot be anointed*)
must be false, because these two Texts expressly say, that *Iesus* as
Iesus, was anointed; And themselves confesse, (x) *that Iesus as Ie-*
sus is God, And so God may be anointed, And then Christ will
prove the name of God aswell as *Iesus*, notwithstanding the Bishops
reason, and be therefore of right to be bowed unto, aswell as it, by
the Bishops owne argueinge, if it be solid.

14

Whether that Text of Acts. 4. 12. (*Neither is there salvation
in any other, for there is none other name under heaven given among
men*)

men whereby we must be saved,) be meant of the name *Iesus*; As if men were saved by it alone, or only of the Person of *Christ*, as the 10. 11. verses, and the very first words (Neither is there salvation in any other) with the Contents of our Bibles, that by the same *Iesus* only we must be eternally saved; and all Orthodox Interpreters expounde it?

If of the name *Iesus* only, (*y*) As the Patrons of this Ceremony (*y*) *Bishop* glosse it; How then can they be excused from Blasphemy, in attributing our Salvation unto the bare name of *Iesus*, which we receive only from his person and Merits, which make him a Saviour, and purchased him the Title of *Iesus*? *Matth. 1. 21. Acts. 13. 23.* Or how will it follow hence; *There is not other name under heaven whereby we must be saved, but the name Iesus*, (though) not expressed in the Text, Ergo we must bow at, and to this name, as oft as we heare it mentioned in the Church? If of the person only [as is most true] why then doe they abuse this Text [yea that place in *Pf. 95. 6. O come let us worship and fall downe and kneel before the Lord our Maker*; not *Iesus* or Saviour being written long before our Saviours Nativity, or the name *Iesus* was given him, and so not meant of it] in applying it meere to the name *Iesus*, to cause simple people to adore it, when as it speakes of the person only?

If the name of *Iesus* be thus to, be bowed to and at; Why then bow they not to it when they see it written, printed, carved, paynted or ingraven, as well as when they heare it? why bow they not at the sight thereof, as well as at the sounde? why not out of the Church, as well as in the Church? Since * *Salmeron* the Iesuite * *Operum* teacheth them; *That this name whether it be pronounced with the mouth, or heard, with the eare, or where ever it is written, painted, or Traill. 37. ingraven, is worthy divine worship, not for the bare word, writing or picture it selfe, but for the signification of it, as the Crosse, and Image of Christ, are deservedly added with the worship of Latria for the type and mystery represented in and by them?* yea why bow and reverence they not it rather when they heare men dishonour and profane it by cursing, swearing, blaspheminge, when it is most contemned, vilified, abused, and so needes most honour and respect, then when it is only religiously and reverently used and uttered in the Church, without any irreverence, contempt or dishonour offered to it? And

if bowing at the name Iesus in the Church, be a meanes to keepe men from swearing by it, (as some pretende) Then the bowinge at it, when men sweare should much more doe it; yea then men should rather bow at the name of God than Iesus, Since that name is more abused by swearing, and cursing then Iesus.

Y6
(z) Sermon
on Phil. 2.
9. 10. 11.

* Ibidem.

(a) Ibidem.
(b) The 2.
and 3. Part.
of the Homi-
ly against
the Perill of
Idolatry.

Bishop Vssers
Answer to
the Jesuites
Challenge of
Images. p.
496. 497.
Doctor Iohn
Ramolds De
Idololatria
Romane Ec-
clesia l. 2. c.
3. Sect. 69.

(c) Notes on
Phil. 2. v. 9.
10 on Apoc.
v. 3. Sect.
11. Carolus
Stengeliius
De sacrosan-
to nomine
Iesu. c. 23.
Salmeran.
Operum.
Tom. 3.
Traet. 37.
p. 335.

17

Whether these words of Bishop Andrewes and others, *He is exalted to whose person knees doe bow; But he to whose name O N L T much more; his person is taken out of our sight, All that we can doe will not reach unto it; But his name he hath left behinde to us, that we may shewe by our reverence and respect to it, how much we esteeme him; be not contrary to Math. 28. 20. Loe I am with you allwayes even to the ende of the World? to Gal. 2. 20. and Ephes. 3. 17. Where Christ is said to live and dwell in us? to the * Bishops owne words, who there immediately faith, that his body and soule, and these not without his Deitie are really present in the Sacrament: and so his person; and that Iesus is the proper and & cheefe name of his Deitie, which is ever present with us and not taken from us? Whether they be not a meere Idolizing of the very name Iesus, and a confining of this bowing only to his name, not person? Whether this speech and caution of his, ((a) doe it to the sence, have minde of him that is named, and doe his name the honour and spare not,) be not a meere Idolatrous Popish passage, (b) borrowed by him from the Patrons of Image and Bread worship? Whether Papiſts may not as lawfully adore and bow to Images, Crucifixes, the Hoste and the like, as they or we may doe to the name of Iesus, with this distinction and caution, borrowed from them by the Bishops, and by them from the Pagans, in defence of their Idolls relative worship, and adoring of the Image, with a reference and eye to the person whom it represents? And what difference is there betweene worship the name, and the Crosse, Host, Crucifix or Image of Iesus, which the (c) Romish and other Papiſts make the same? and conioine together as one both in reason and verity.*

Whether this Text of Philippians 2. 10, 11. doth not couple the bowinge of the knee, and confession of the rounge (that Iesus Christ is Lord,) together, as duties equally to be performed at the same time, and not to be dislevered? If so, (as is most certaine,) Whether must not our Bowers every time they bow their knees, heads,

heads, bodies, or stirre their Caps at the naminge of Iesus, confesse likewise, ad cry out aloude with their tounge, that *Iesus Christ is Lord* ? Since the Text thus conioines and requires them both alike; Or else are they not infringers of this Text and precept, for neglecting it ?

II

Whether bowinge at the name of *Iesus* only, not of *Saviour*, *Christ*, *Emanuel*, *Sonne of God*, *Kinge of Kings*, *Lord of Lords*, God, with other names and Titles of *Christ*, doth not seeme to revieue the heresie of (d) *Cerintus*, That *Iesus* and *Christ* are two distinct persons and essences? That *Iesus* is better then *Christ*, yea then *Saviour*, then *Emanuel*, then *Sonne of God*, *Kinge of Kings*, *Lord of Lords*, God &c. That he is more honorable, worshipfull, and reverent as he is *Iesus*, and when he is so stiled; then as he is God, and when he is so called; or then when he is termed *Saviour*, *Christ*, *Emanuel*, *Sonne of God*, *Lord*, *Kinge*, and the like ? And whether learned *Doctor Whitaker* in his *Answer to William Reynolds the Rhemists Notes on Phil. 2. 10, 11. P. 398, 399.* writes not That the bowinge at the name of *Iesus* only, and not at the name of *Christ*, may ingender a more dangerous Error then any can remoone to wit, that *Iesus* is better then *Christ*; which is wicked to imagine?

18

(d) *Irenaeus*
adv. *Hereses*
lib. 1. c. 25.
Epiphanius
Contr. *Haereses*. *Har.*

19

(e) *Doctor*
Boyes, *Postil*
on the *Epistle*
on *Palme*

Whether bowinge at the name of *Iesus* only, not at the name of the *Father*, or *Holy Ghost*, (to (e) *testifie Iesus to be God*, and the name of *God*;) Doth not make a kinde of disparity betweene the Three sacred persons of the *Trinitie*, (f) who are coeternall together and coequal; in givinge more honour, reverence, adoration, to the one, then to the other; and imply, the *Father* and *holy Ghost* not to be *God*, or so much *God*, not to be so venerable, so honorable as *Iesus*, because their persons and names are not so much bowed to, and adored as his ?

Sunday p.
280. *Hoo-*
ker Eccles.
Politie. l. 5.
Señ. 30.
his Sermon
on *Phil. 2.*
9. 10. 11.
and *Bishop*
Andrewes

If Three persons of equall dignity should be made the *Kings* on *Phil. 2.* *Picero*, in any of his *Dominions*, and all men should bow to, Cappe and honour the persons, and name of the one when ever it were mentioned, but neglect to doe it when the other Two are named; Would not this intimate, One of them to be more honorable, or of greater authority then the other Two ? And is

(f) *Athana-*
sius Creede
Articles of
Religion:
1. 2. 5.

not this case the same? When Ministers and people shall all Capp and bende the knee, as soone as ever they heare the sounde of the name *Iesus*, but not so much as stirre either Cap or knee, when they names of God the *Father* and *Holy Ghost* are mentioned with it, even in the same breath and Sentence almost, as they are in the *Apostles* and *Athanasius Creede*, and in the ordinary *Blessing* at the end of *Dvine Service* and *Sermons*, wherewith the people are usually dismissed. When men shall repeate, *I beleve in God the Father almighty Maker of Heaven and Earth*; without any great reverence or bowinge of the knee; And then pronounce the next words, *And in Iesus Christ our Lord*, with a stentorian voice, bowinge both the body and knee very superstitiously (I should say devoutly,) as soone as ever the word *Iesus*, is uttered, before *Christ our Lord* be pronounced, out of their greate reverence and respect to this name *Iesus*, (which they here preferre before *God the Father almighty* and *Christ our Lord*,) And then shall proceed to, *I beleve in the Holy Ghost*; and utter that without any such Ceremony or solemnity; Or when they shall pronounce, *the grace of our Lord Iesus Christ*, with much solemnity, cappinge and genuflection when *Iesus*, (not *Lord* and *Christ*) are pronounced; And then shall slightly passe over, the *Love of God the Father*, and the *comfortable fellowship of God the Holy Ghost*, without any such Ceremony or incurvation. What man in his right senses must not of necessity acknowledge, that the very name *Iesus*, is more honoured, revered and adored, then either the names, or Persons of *God the Father*, or *God the Holy Ghost*, that more adoration is rendred to the Second, then to the First, or Third person of the *Trinity*, and a greate disparity made betweene them?

If *Jewes* or *Insidells* should come into our Churches, and observe this difference and disparity, would they not forthwith conclude, that we had no other God but *Iesus*? that the *Father* and *Holy Ghost* were not esteemed of us to be God? Or at least, made not so greate and honorable a God, as the *Sonne*? and that *Christ* and *Iesus*, were not one and the same person, the one being thus bowed to, not the other? Yes verily. We reade in (g) the *Booke of Martyrs*, that the *Bishops* and *Commissioners*, appointed by

Queens

(g) Fox *Acts*
and *Monu-*
ments, *Lon-*
don: 1610.
p. 1514.
1595.
1604.

Queene Mary to dispute with Cranmer, Latymer, and Ridley at Oxford, when ever they named, or heard the name of the Pope, put of their Capps thereto, (as men now doe at the naminge of Iesus,) Which these 3. godly Martyrs would by no meanes doe, But when God, Christ, or the Queene were mentioned, they used no such Reverence to their names: Did not these Commissioners then (in our Martyrs judgments) preferre the person, the name of their^(b) Lord God the Pope, before the persons, the names both of God himselfe, of Christ; of the holy Ghost, at leastwise of the Queene? and thereby signifie that the Pope was more honorable and far greater then the Queene, or any other earthly Potentate, whose name could not challenge or commande the like reverence and Cappinge from them? yea doubtlesse.

^(b) Bylewels
Defence of
the Apologie.
part. 5. Di-
vis. 11. c. 6.
p. 480.

If Three men were sitting together, and those who passe by, put of their Hats to one of them, not to the other two; doth not this make an inequality betweene them advancing the one that is thus capped or bowed too above his fellowes? Certainly it doth: I finde in the * Booke of Martyrs P. 1699. That when Arch. bishop Cranmer was convened before the Popes & Queenes Commissioners in S. Maries Church in Oxford; he putting of his Cap, and humbly bowing his knee to the ground, made reverence to the Queenes Proctors and Commissioners, who represented her person, but beholding Bishop Brookes in the face, who was the Popes Delegate and represented his person, he put on his Cap againe, making no manner of token of obedience towards him at all. Whereat the Bishop being * offend- ed, saith unto him, that it might become him right well (weighinge the honor, veneration and authority he did represent,) so doe his dutie unto him. Whereunto Doctor Cranmer answered, that he hath once taken a solemne Oath, never to consent to the admitting of the Bishop of Romes authority into

* Edition
1610.

* And may
not God the
Father and
the holy
Ghost, by as
good and the
same reason
be offended
at the bow-
ing only at
the name of
Iesus, as the
Bishop was
at Cranmers
bowing to
the Queenes
Commission-
ers and
Proctors,
pretermit-
ting him.

into this Realme of England againe, and that he had done it advisedly; and therefore would commit nothing, either by signe or token, which might winne his consent to the receiving of the same: and that he did it not for any contempt to the Bishops person, which he could have bene content to have honored as well as any of the other, If his Commission had come from as good an authority as theirs: This answered he modestly, wisely, and patiently with his Cap on his head, not once bowinge or makinge any Reverence to him that reverence to him that represented the Popes person, which was wonderously of the people marked: If this Archbishops puttinge off his Cap and, bowinge his knee to the one and not to the other to the Queenes commissioners only not the Popes. Did here in his owne, the Commissioners, and all the peoples judgment: make a great disparity betweene the power and Iurisdiction of the one and other, and preferre the one of them before the other: Must not, doth not the bowinge and cappinge at the name only of Iesus, not of God the Father, and God the holy Ghost, uttered altogether, or severally, doe the like? noe doubt it doth.

(i) Bishop Andrewes, and other of our bowers at the name, of Iesus, teach us in expresse termes, *that the name Iesus is in this more honorable then all other Titles of Christ, and exalted above them all, because men must only bow their knees and waile their Cappes to it, but not to any other of his Titles:* If therefore their bowinge at the name of Iesus, makes a disparity betweene it and all other names of his, preferring it far above them all; Must it not likewise make an inequality and disparity betweene the names and persons of the Trinity too, by the selfsame Person, and advaunce Iesus above the Father, and the holy Ghost, at whose names they never bow or stir their Capps. Wherefore this bowinge to, at, and Cappinge at the name Iesus only, must needs make, and imply an inequality betweene the 3. Persons of the Trinity,

As

(i) Sermon
on Phil. 2.
9. 10. 11.
M. Page,
Widdowes,
the Rhemists
Salmeron
Stengelius
and others
in their fore-
quoted
places.

As M. Cartwright largely proveth in his Answer to the Rhemists Annotations on Phil. 2. 9, 10, 11. Therefore it is neither to be practised nor endured among Christians, who beleve the (b) *Athenian Creed* and equalitie of the Trinitie both in Essence, internall and externall, Religion. 1. honor, adoration, and veneration to. 2. 5.

Whether, if Bishop Andrewes Doctrine (warranted by no Scripture) be true in this particular ; that we must bow at the name of Iesus, not of Christ, because the end is better then the meanes; and the end for which Christ was annointed, better then his union it selfe; it will not hence followe; that the humanity of Christ, being annointed by his Divinity, and the Holy Ghost; And the Salvation of us men, the end for which Christ was annointed; are much better then his Divinity, and (k) the Holy Ghost himselfe, the ointment and meanes annointing his Humanity and enabling him to be a Saviour? And whether the playne meaninge of his Proposition be not this in substance; that the Humanity of Christ is better then his Divinity, or the Holy Ghosts Deitie? and the Salvation of man the end, better then the Deitie and Humanitie of Christ, the meanes of mans salvation? which is no lesse then Blasphemy to affirme.

What (l) Father, or ancient Writer for about 1250. yeares after Christ, commenting on this Text, makes *Iesus*, the name about every name principally meant and intended in this Text, and not rather the names God and Lord? Or that makes this Ceremony of bowing or capping at every naminge of Iesus in time of divine Service, or Sermons in the Church, the bowinge spoken of in this Text? and what are their words to this purpose? Or whether it be not an undoubted truth, that no Father or Writer for 1200. yeates after Christ and more, made any such interpretation of these words, or mention of any such Ceremony used in the Church, which certainly used it not till above 1150 yeares after Christ, and so deemed it not a duty of the Text, or necessary Ceremony.

What Father, Ecclesiasticall Historian, or Writer for 1500. yeares after Christ, relates that this Ceremony was taken up by the Christians in the primitive Church, to justifie, to testifie the eternall Deitie of Christ against the Arrians, and other Hereticks who denied it? whether this ground of the originall use of this Ceremony, be

(m) Zanchi-
us in Phil. 2.
9. 10. Mr.
Hooker in
Ecclesiasti-
call Polity.
1. 5. Sect. 30.
D. Boyes in
Poſtill, on
the Epistle
on Palme
Sunday. p.
280. and
M. Page in
Justification
of bowinge
at the name
of Iesus.

(n) See A-
thanaſius,
Basil, Na-
zianzen. the
Acts of the
Councells of
Nice, Con-
ſtanti-nople,
Chalcedon,
Ephesus, and
all Histo-
rians and
Writers of
Arrian Con-
troverſia.

(o) See Epi-
phanus and
Augustine
de Hæreſib.

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(p) Concil.
Nicænum.

Can. 20. Conſtanti-nop. 6. Can. 90. Timonenſe 3. ſub Carolo Magno, Can. 37. Agni-gravens
ſub Ludovico Pio. can. 46. (q) Tertullian de Corona Militis lib. ad uxorem. l. 2. & Rhenani Nota
Ibid Contra Pſychicas, lib. contr. Magd. 3. c. 6. De Riib. cura gratiorem, Col. 137. & cont. 4. c. 6.
coll. 432. 433.

not a meere groundleſſe forgery and fancye of ſome late Writers,
voyde of all prooffe, authority, and not warranted by any antiquity?
and admittinge it true, whether doth it not cleerely demonſtrate,
that the primitive Chriſtians (who by this Argument uſed it not
before Arrianisme ſprung) with thoſe who uſed it only on this
ground, reputed it no duty preſcribed by this text, becauſe thus oc-
caſionally taken up to reſell and diſcover Arrians? That they bowed
as much at the name of Chriſt, Sonne of God, Saviour, Emanuel,
and other names or Titles of Chriſt, as at his name Ieſus; ſince the
Arrians denyed his Deity, principally as he was Chriſt; (this being
their ordinary aſſertion confuted, condemned by the orthodox
Councells and Fathers, (n) that Chriſt was not God:) and oppoſed
his eternall Deity when he was ſtilled by any of theſe names or
Titles, as much as when he was called Ieſus, or as he was a Ieſus?
That they bowed at the name of the Holy Ghoſt; ſince as many, or
more (o) Hereticks denied his Deitie, as denied Chriſt? And that this
bowinge is now needeleſſe and ſuperfluous for the preſent on this
grounde; (eſpecially in our Churches where none deny Chriſts
Deity, as the Arrians and the other auncient Hereticks did) and all
pray unto him as God, even with bended knees and hartes, in our
common Lurgie, as C H R I S T, (not Ieſus) have mercie upon us,
&c. teſtifieth.

Whether the Chriſtians in the primitive Church far above
800. yeares after Chriſt, uſed not alwayes to pray ſtanding
betweene Eaſter and Whitsunſide, and on every Lords day
throughout the yeare; and de geniculis adorare, to adore ſtan-
ding: Never aſing, but expreſſly prohibiting by ſundry
(p) Councells, all to kneele, or bowe their knees in time of prayer,
Sacraments, or Sermons, in honour and memory of Chriſts
Reſurrection: And were not their meetings from hence termed,
(q) Saactions, Statutes, or Standings, becauſe they thus per-
formed all their Religious Lordsday exerciſes, ſtanding?

If

If so, (as all auncient, all moderne Ecclesiasticall Historians ^(r) Sermon and Writers acknowledge.) Then that Assertion of ^(v) Bishop on Phil. 2. Andrewes and others is false; That the primitive Christians 9. 10. 11. use to kneele at the Sacrament, and to bow their knees when ever they offered, prayed, or heard the name of Iesus mentioned in time of divine Service or Sermons, since betweene Easter and Whitsuntide, and on every Lords day, ^(f) Justin Martyr. A- ^(g) the or- ^(h) Pol. 2. Ter- ⁽ⁱ⁾ tullian, de ^(k) Corona Mi- ^(l) litiis. ^(m) Ad 2. 7. ⁽ⁿ⁾ 60. c. 23. ^(o) 5. Ephes. 3. ^(p) 14. 2. ^(q) Chron. 6. 13. ^(r) Psal. 95. 6. ^(s) Dan. 6. 10. ^(t) Luke. 22. ^(u) 41. Act. 9. ^(v) 40. c. 20. ^(w) 36. ^(x) Sermon on Phil. 2. ^(y) 9. 10. 11. ^(z) 24

most proper, much lesse then at the Sacrament, or name of Iesus, at which we finde not in any antiquity, that they used to kneele or bow the knee, though they vsually did it in all their prayers and assemblies on the weeke dayes after Whitsuntide: The only thinge the ^(e) Bishops marginall authorities proove, though neither himselfe nor any one else may thence inferre. The primitive Church and Christians used in their Weekeday meetings, after Whitsunday, to pray kneelinge. Ergo they used to kneele at the sacrament and bow their knees at the naminge of Iesus in time of divine service and sermons, (especially on the Lordsday, whereon they never kneele) it being a meett incontin-
 frequent.

Whether ^(u) S. Hieroms words, quoted by Bishop Andrewes and others, *Moris est enim Ecclesiasticis Christo genua flectere*; It is an Ecclesiasticall Custome to pray kneelinge to Christ, (not Iesus) be a convincinge authority to proove; that the primitive Christians used to bow at the name of Iesus, not of Christ, in the time of divine Service and Sermons, when as this Text, speaks only a bowinge of the knee in prayer to Christ; not Iesus; not of a bowinge at the naminge of Iesus; which name is not so much as mentioned in this place of his; and the bowinge here spoken of ascribed only to the person, not to the name of Christ; much lesse of Iesus; yet this is the Antiquity they most relye on. Or whether ^(y) S. Chrysost words on Iesai. 45, (where there is not so much as any mention of the

(x) Hexameron. l. 6. c. 9.

* He & many others read it only passively, as inferred by Christs power, at last not actively, as voluntarily reinforced by any new.

(a) Sermon on Phil. 2. 9. 10. 11. Widowers, Page, and others in their Sermons.

(b) Sermon on Phil. 2. 9. 10. 11. Mr. Page, Widowers, Stengelius, Salmers, with others quoted in Lami Gile.

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name *Iesus*, muchlesse of any bowinge at, or to it, but only a relation, *that all Nations shall be converted to God*;) Or Theodoretts Exposition on Phil. 2. 10, 11. (*Who makes the name of the begotten Sonne of God, not Iesus, the name above every name, intended in this Text, which he proves out of Heb. i. 4. 5. Psal. 2. 7. 12.*) Or Ambrose his words, (*The knee is flexible where with before the other members the offence of the Lord is mitigated, anger appeased, grace provoked. For this is the guift of the highest Father to wards his Sonne, That in the name (In nomine) of Iesus, every knee should be bowed, of things in heaven, earth, and under the earth; and that every tongue should confesse, that the Lord Iesus is in the glory of God the Father: For there are two things which above others appease God, Humility, and Faith, The foote therefore expresseth the affection of Humility, and the obsequiousnesse of diligent service.*) Which Father readinge this Text, *In* (not *at*) the name; makinge the bowinge there expressed, *to be subjection, humility, and service to Christ*, (not any genuflexion at the naminge of Iesus in time of divine Service and Sermons, of which there is not one syllable or any the least intimation in this passage;) and defininge the name *Sonne* in this place, (if any name,) not Iesus; and the name *God* in his Commentary on this Text, the name above every name, here intended: Whether I say, can these impertinent Authorities, (the only places quoted by the (a) Bishop and his followers, to justify the antiquity of this Ceremony,) prove that the primitive Church and Christians used to bow at every mentioninge of the name Iesus, in time of divine Service and Sermons; or that this is a duty of the Text? when as they never so much as intimate any such thinge, and neither make the name *Iesus*, the name, nor this kinde of bowinge, the bowinge here prescribed? Yet these are our greate learned mens best, yea sole Authorities, on which they would founde this novell dutie, which doe in truth confound it.

Whether the (b) Bishops and others Reasons for bowinge at the name Iesus, drawne only from the Name, Letters, Quality, or Circum-

circumstances of the name, not of the Person of Iesus; their bowing and reverence given to the person of Iesus, as they pretende, only in respect of his name Iesus, at which, to which name of his they only bow, when, and because it is named; not at other seasons, when his person, is as really, as fully, represented to them under other of his names and Titles; not to this his name in respect of his person; (which is of equall dignity, when ever represented under all, or any his names and Titles) together with the bending of their heads and bodies at every mention of the name Iesus, in a more speciall and humble manner, even in the midst of their prayers, when they are already prostrate on their knees to God and Iesus, and their mindes immediately fixed upon both their persons; be not on infallible demonstration, that they adore the name, more then the very person of Iesus, or of God himselfe, and so make it a notorious Idoll, since they bow thus unto his person, only in respect, and because of this his name; since when as they are prostrate in prayer in the very high of their devotion, and their mindes immediately fixed upon the person of God and Iesus, they yet give a speciall congee, bending, and inclination of their heads and bodies, when the name Iesus is but uttered; and so reverence honour and adore it more, then either the very person of God or Christ? Else what neede this new incurration at the name, when as they are already devoutly prostrate on their knees to the person?

26

What warrant is therefore men to put off their Hatts, or bow their heads and upper parts only at the naminge of Iesus? since this Text precisely requires, the *bowings of the knee* (yea of both knees, because of every knee?) and mens capps, hatts, heads, bodies, are not their knees, nor yet enjoyed here to bow?

Whether (c) Popes with popish Councells, and Writers, Especially some late Iesuites, who instile themselves thus from the name Iesus, above one 1000. If not 1200. yeares after Christ, were not the first broachers, inventors, and propagators, of this ceremonie, and that with Charters and indulgences for many dayes sinnes, to such who should vouchsafe to use it; of purpose to satisfie and countenance their worshippinge of Images, Crucifixes, the Hoste, and other such parts of their Romish Idolatry?

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(c) See the Appendix to Lamé Gir, where all this is proved at large.

(d) Notes on Phil. 2. 9. 10. and on Apoc. 13. Sect. 7. (e) De S. Nomine Iesu. c. 23. (f) Bishop Alley his Power mans Library: p. 2. f. 88. 103. Bishop Rabington Exposition of the Catholick Faith. p. 195. 196. 197. Doctor Whitakers Answer to William Reynolds. p. 398. 399. Preface to Saunders his Demonstration. Doctor Fulke and M. Cartwrights Constitution of the Rhemist Testament Notes on Phil. 2. 9. 10. and in Apoc. 13. Sect. 7. Doctor Argyson Phil. 2. 9. 10. Doctor Wilkes Synopsis Papismi Conc. 2. Error. 51. (*) Btenius Calvin, Marlorat, Musculus, Piscator, and Paraclet in Phil. 2. 9. 10. and in Rom. 14. (g) Milanius, Hist. de Imaginibus. l. 3. c. 1. (h) Colaudarius Romanus: Historia beatissimæ Nominis Iesu sed cum Vison sanctum: f. 74. 169. 170. (i) Ecclesiastical Policy: l. 5. c. 30. (k) Constitution of the Rhemist Testament: Notes on Phil. 2. 9. 10. (l) Synopsis Papismi the 9. General Controversie. Error. 51. (m) chap. 29. See Rastall Title Accusation.

Whether did not the Church of England with other Protestant Churches (by the (d) Rhemists, Stengelius, and other Papists Confessions,) abolish it as superstitious? and whether have not our (f) owne, with * other protestant Writers against the Papists, condemned and written against it as no wayes grounded on this Text? whether the Papists to drawe on the adoration of this name (g) have not made golden Characters and Images of it, Tea instituted both a (f) Bishop (*) solemn holy day of the name of Iesus on the 7. of August, (h) and Hovers of the name Iesus, with this Collect or Prayer, for all those who devoutly bow unto it. God who hath made the most glorious name of thy only begotten Sonne Iesus Christ, to thy faithfull ones the highest Miracle with the affection of sweetnesse, and exceeding dreadfull, and terrible to wicked Spirits, Mercifullie grant, that all those who devoutly worship this name Iesus in earth (to wit, by bowinge at or to it, in time of divine Service or Sermons,) may partake of the sweetnesse of its holy consolation in this life, and in the Worlds to come may obtaine the joy of endlesse exaltation and rejoycinge, by the same our Lord Iesus Christ thy Sonne? And whether the present violent pressing and enforcing of this Ceremony, which (i) Mr. Hooker, (k) Doctor Fulke and (l) Doctor Will. say, no man is, or ought to be forced or enjayed to use,) in the selfsame, yea in a far more earnest manner then ever the Papists urged it upon any, by Fynninge, imprisoninge, suspendinge, deprivinge such Ministers and others who refuse to use it, against all Law, all Justice, the (m) Statutes of Magna Charta & Petition of Right, tendes not only to the erectinge of Popery, and bringinge in of bowinge to Altars, Images, the Hostie, Transubstantiation and Masse, as late experience and the turning of Communion Tables to Altars or Altaringe, every where manifests?

Whether

ment Notes on Phil. 2. 9. 10. and in Apoc. 13. Sect. 7. Doctor Argyson Phil. 2. 9. 10. Doctor Wilkes Synopsis Papismi Conc. 2. Error. 51. (*) Btenius Calvin, Marlorat, Musculus, Piscator, and Paraclet in Phil. 2. 9. 10. and in Rom. 14. (g) Milanius, Hist. de Imaginibus. l. 3. c. 1. (h) Colaudarius Romanus: Historia beatissimæ Nominis Iesu sed cum Vison sanctum: f. 74. 169. 170. (i) Ecclesiastical Policy: l. 5. c. 30. (k) Constitution of the Rhemist Testament: Notes on Phil. 2. 9. 10. (l) Synopsis Papismi the 9. General Controversie. Error. 51. (m) chap. 29. See Rastall Title Accusation.

Whether bowinge at the name of Iesus, be not divine worship and adoration, given immediately, either to the person or name of Iesus, or to both? If so (as the ⁽ⁿ⁾ Papists, the ^(o) Bishop, and all those graunt, who make it a dutie of the Text,) whether it be not direct superstition and willworship, and so to be abandoned of us, since doubtlesse it is not enjoined or prescribed by this, or any other Text of Scripture? and whether the misalleaging and mistranslating of *Phil. 2. 9, 10, 11.* of purpose to justifie this Ceremony, of bowing and capping at and to the name Iesus, in time of Divine Service and Sermons; be not an expresse willfull perverting, corrupting, yea abusing of the Scripture, (and so a dangerous soule-condemning sinne. *2. Pet. 3. 16. Acts. 13. 10, 11. Rev. 22. 18, 19.*) which every good Christian is bounde in Conscience, to * resist? And the bowing at the very naming of Iesus in the midst, or beginninge of a Sentence read, or preached, before we heare, or knowe what follows, a rash inconsiderate disorderly Ceremony or Superstition, (and so prohibited, *1. Cor. 14. 33, 40.*) causing men oft times to neglect, or forget the sence of what is read unto them, to bow at the names of ^(p) Iesus surnamed Iosua, ^(q) Iustus, and the like; yea at the very name of ^(r) Bar-Iesus the Sorcerer, to and at which *Mr. Cozens*, with many more at *Durham*, most devoutly bowed, no lesse then twice in one day, one after another, (such was their grosse superstitious dotage;) and confoundinge adoration, and the acte of outward worship and bowing, with hearing and reading of Gods word, which are distinguished from it?

Whether ^(s) Bishop Andrewes words, (*The knee that will not bow at the name of Iesus, shall be stricken with somewhat that it shall not be able to bow; and for the name, they that will doe no honor to it, by bowing to it, at it, when it is recited, when time of necessitie comes shall receive no comfort by it,*) be not a meere fabulous Bug-beare and groundlesse Commination, warranted by no Scripture nor Example; Much like that Lyinge Legend of *Ignatius the Martyr* (registered in no auncient or approved Author, but in some late fabulous Friers) That Iesus est amor meus, was founde written

(1) *Vincenius Syrc*, test. l. 1. c. 57. *Carolus Stengelius de Sac. Nomine Iesu. c. 27.* *Salmeron. Operum. Tom. 3. Tract. 37.* *Magarinus de la Brige de sancto Ignatio. Bibl. Patr. Tom. 1. p. 76.*

(n) *The Rhe-mists, Stengelius, and Salmeron, in their fore-noted places, and cornelius à Lapid in Phil. 2. 9. 10. 11.*
 (o) *Sermon on Phil. 2. 9, 10, 11.*
 (p) *Giles Wad-dowes his answer to an Appendix: and others quoted in Lane Gales. Gal. 2. 14. Ps. 1. 27. 28. Iude 3. 2. 2. Pet. 3. 16. 17. Acts 13. 10. 11. 2. Iohn. 10. 11*
 (q) *Acts. 7. 47. Hebr. 4. 11.*
 (r) *Acts. 13. 6.*
 (s) *Sermon on Phil. 2. 9. 10. 11.*

written in golden Characters in his hart, not in his knees; which some now publish as an undoubted verity, to drawe on cappinge and bowinge to the name of *Iesus*, at which none write, that this *Ignatius* ever bowed, though he loved, and honoured it as much as any, and so makes more against, then for these Cringers.

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(u) *Eusebius de Vita*

Constantini,

l. i. c. 23.

Baronius &

Spardanus

Anno 311.

Secl. 4.

(x) *Nice-*

phorus Eccl.

Hist. l. 17.

c. 4. Mola-

nus Sactar.

Imaginum.

Hist. l. 3. c. 1

32

(y) *In their*

places quo-

ted, Quest.

27.

* See Doctor

Whitaker

Preface in

his Answer

to Saunders

his demon-

stration of

Antichrist,

when he de-

rides thū,

as

one of the

Papists most

absurd ri-

diculous ar-

guments

and inferen-

ces.

Whether the Emperor (u) *Constantine* with other of his Successor Emperors, and their Christian Souldiers, did not engrave the name of *Christ* in Characters, both in their Ensignes and Helmets, to testifie, what honour and reverence they yeilded to this title of his, from whence they where stiled Christians. *Acts. 11. 16. Chap. 26. 28. 1. Pet. 4. 16. Ephes. 3. 14, 15.* And did not every Citizen of *Antioch*, when their Citie was grievously shaken with an Earthquake, write the name of *Christ* over their Doors, and so escaped? *Vnusquisque Civium Christi nomen pro foribus inscribens, Eo modo terra motum dispulit, quum Deus religiosi cuidam homini oraculo hac verba inscribere foribus praecepisset, Christi nobiscum staret:* when as we reade of no such honour then given or drawne by them to the name *Iesus*? And doth not this inferre,

that the Emperors and Christians in those times, gave as much reverence and honour to the name *Christ* as *Iesus*, if not farre more? and so it ought now to be as much capped and bowed to as it, what ever the Bishop objects against it?

Whether *Calvin*, *Marlorat*, *Bishop Alley*, *Doctor Whitaker*, *Bishop Babington*, *Doctor Fulk*, *Doctor Willet*, *Doctor Ayry*, and other domestick Divines in their (y) authored workes, resolved not in expresse termes; that the bowing at the name of *Iesus* in time of Divine service and sermons, is not a dutie either warranted by, grounded on, or commanded in this Text? That the *Sorbon Sophisters*, *Papists*, *Iesuites*, are more then ridiculous and absurd, who will inferre and prove this Ceremony from it? That it is an * absurd and idle consequent and nonsequitur, not deducible from it, the name *Iesus*, being neither the name, nor this kinde of bowing

bowinge, the bowing intended in the Text? That those who used this Ceremony make the name of Iesus a kinde of magicall word, which hath all its efficacy included in the sounde? * Therefore if so, (as they all doe) then how absurd, ridiculous, superstitious, and magicall are those, who deduce such consequences from the Patri, the Text now?

Whether this Ceremony of bowinge at the name Iesus in time of divine Service or Sermons, be enjoined, or prescribed in the Booke of common Prayer and administration of the Sacraments, or other Rites and Ceremonies of the Church of England? if not, (which is most certaine) whether those Bishops and Ministers, who use, or presse this Ceremony upon others, or preach in defence of it, or any others not prescribed in that Booke, contrary to the expresse statute of 1. Eliz. c. 2. (which enacts; that no Person, Vicar, Minister, or Curate, shall use; and no other person or persons enforce or perswade any of them to use any * other Rite or Ceremonie in saying of Mattens, Evensonge, or administering the Sacraments, then such as are prescribed in the Booke of common Prayer, (before which this Act is printed) under paine of imprisonment, and other forfeitures;) have not thereby incurred the severall penalties mentioned in that Statute? And whether they are not more conformable to the Lawes and established doctrine and discipline of the Church of England, who refuse to use this Ceremony, then all, or any of those, who thus enforce or practise it, contrary to the provision of Statute, (which inhibits it,) the Booke of common Prayer, (wherein all the ceremonies by Law and Parliament established in the Church of England are comprised, so farre forth as concerns Divine Service, Sacraments, and Preaching,) together with our Homilies, and Articles of Religion, not so much as mentioninge or requiringe it, and so in truth, exploding it by their silence?

Obj. If any object, that the 18. Canon enjoynes it, therefore it must be used.

Ans. I answer first, that the Canon speaks not one word of bowinge or capping at the name Iesus, but only
D faith,

saith, That when in time of Divine Service the Lord Iesus (not the name Iesus) which is not the Lord Iesus, shall be mentioned,

* And none is due but what Christ himselfe reserves or prescribes in his Word, (x) Hooker Ecclesiastical Polity 1.

5. Sect. 3. Wille Synopis Papisini Contragen. 9 Error. 51 (a) See 25. H. 8. c. 14. 19. 21. 1. Eliz. c. 1. 2. The Petition of Right, 3. Carls, 31.

H. 8. c. 26. 3. Ed. 6. c. 12. 8. Eliz. c. 1. 13. Eliz. c. 12. Kings Ecclesiastical Lawes and all Acts touching Ecclesiastical matters.

* See the Epistle of Pope Eusebius to King Lu-

cus: Fox Acts, and Monuments 71. 96. Ead. Hist. Novum 1. 3. p. 67. & Iamnis Seldeni 5. Stat. 2. c. Jurisdiction. Spicilegium Ibidem p. 167. 168. 20. H. 3. c. 9. 4. E. 1. c. 5. 36. E. 3. c. 8. 2. H. 2. 14. E. 3. Statute, 3. for the Clergie 2. H. 4. c. 15. 5. H. 2. c. 6. M. 19. F. 3. Fitz Jurisdiction 28.

* Due and Lowly reverence (not putting off the cap, since this Canon enjoynes all to sit uncovered in the Church,) shall be done by all persons present, as hath bene accustomed &c. The Canon therefore speaking only of the Lord Iesus, not of the name Iesus, and of due reverence; that is such as God requires in his Word; not of bowing the knee, or wayling the Bonnet, which God no where prescribes or requires as due to Christ, makes nothing for this purpose.

2. The Canon if it doth any thing, only adviseth it by way of direction, not simply commands it, as necessary to be obeyed. Leaving it (x) arbitrary to men to use, or not to use it, and prescribing no penaltie to those who shall omit it. Whence (a) See 25. Archbishop Bancroft, in his Visitation Articles, not long after the Canon made, doth wholly omit the urging or inquirie after the use of this Ceremony. Bishop Andrewes being the first that ever gave it in charg in Visitation Articles, at least 16. yeares after its first compiling.

3. These Canons were never confirmed by Act of Parliament, or consented to by the temporall Lords and Commons, but by the Major parte of the Prelates and Clergie in Convocation, and that with much opposition of Bishop Rude, and others of the better, though the weaker side; Therefore they are (a) no wayes obligatorie or binding in point of Law, either to the Clergie or Laity; neither can they controll the Statute of 1. Eliz. c. 2. or Booke of common Prayer thereby established, by prescribing new Ceremonies in time of Divine Service and Sermons, not mentioned in that Booke and Statute; the Ceremonies whereof being confined and limited by Parliament, can neither be altered nor multiplied but by Parliament, which hath the * hole power and

gribe

right of makinge Lawes and Canons to binde the Subiects, as well in Ecclesiasticall and religious, as temprrall matters, as Bishop Jewell recordes in his Defence of the Apologie of the Church of England. part. 6. c. 2. Divis. 1. p. 521, 522. and Bishop Bilson, in his true difference betweene Christian subjection and unchristian Rebellion. part. 3. p. 540, 541, 542, 543. and the confirming of the Booke of common Prayer, of the Order of makinge and consecrating Priests and Bishops; Of the 39. Articles of Religion, and all other Ecclesiasticall matters, together with the very Subsidies of the Clergy by Act of Parliament witnessse. As for the last clause in the Statute of 1. Eli7. c. 2. for the publishing of new Ceremonies, by the Queene with the Archbishops or her Commissioners advice; as it clearly shewes, that Bishops have no power, to make, or alter Ceremonies, as they dayly doe, nor yet the King, unlesse specially enabled and authorized by Parliament (else this proviso had been idle;) so it is personall only to the Queen, whom the Parliament knew and trusted, not reaching to her heires and successors, which were then unknowen, and therefore purposely omitted and not named or trusted in this clause, though they are since named in other clauses of this Act: so that being personall only it quite expired with them, and descending not to her successors, can give them or the present Prelates no power to prescribe, or enforce either this or other rites and Ceremonies, as they doe: I shall therefore conclude all with the Wordes of Doctor Willet in his Synopsis Popismi. The 2. generall Controversie Error 11. The bowing at the name of Iesus, as it is used in Popery, to binde the knee at the sounde thereof, is not commanded in this place of Phil. 2. 10, 11. which shewed especially the subjection of all Creatures, of Turkes, Jewes, Infidells, yea of the Devills themselves, to the power and iudgement of Christ: The kneeling at the name of Iesus is superstitiously abused in Popery, for the people stoop only at the sounde, not understanding what is read, and so make an Idoll of the Letters and Syllables, adoring and worshipping the very name, when they

* These names then are as much to be capped & bowed to as the name Iesus.

* Note this.

* Why then

is it now so

strictly gi-

ven in

charge to

all, and Mi-

nisters and

people so se-

verely pun-

ished for o-

mitting it,

or refusing

to use it?

* As this is

not so ground-

ed

† The true

grounds of

this Ceremo-

ny.

* See Lane

Giles & the

Appendix

concerning

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the name

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* Note this;

Therefore

Protestants

now when

Papery is so

prevalent,

should

rather omit

then urge or

use it.

heare or see it: And againe, in sitting and not veyling at the * name of Christ Immanuel, God the Father, the Sonne, and the Holy Ghost, and bowing only at the name of Iesus, as the Papists doe. Protestants have only taken away the superstitious abuse of the name Iesus: * Due reverence may be used to our Saviour, without any such Ceremony of capping and kneeling. (Therefore the 18. Canon, which requires only due reverence to be given; fulfilled without it too:) Neither doe we * binde any of necessity to use this reverence to the name of Iesus as the Papists doe, (and our Bishops now also doe as well as they,) which thinke, that Christ cannot otherwise be honoured. Neither doe we judge or condemne those, that doe use it, being free from superstition, and * grounded in knowledge and carefull not to give offence, for † superstitious and offensive ignorance is not in any case to be defended. Finally this outward reverence to the name of Iesus, was first taken up among Christians, because (as some affirme * though without ground or warrant) of all other names, it was most derided and scorned of the Pagans and Jewes, and therefore they did the more honour it. * But now there is greater danger of Popish superstition in abusing holy things, then of profane Paganisme in utterly contemninge them: and therefore there is not such necessary and just occasion of usinge this externall geiture now, as was in former times, it was not used of necessity then, much lesse now. Our Prelates therefore should not soe enforce it, both upon Ministers and people as they doe, nor yet suspend, silence, imprison those Ministers, excommunicate and vex those people, who out of judgement and conscience refuse to use it; it being never given in charge or urged upon men in any Visitation Articles, till Bishop Andrewes, (the first Protestant Divine who ever presumed

sumed to make it a duty of the Text ; contray to the Tenent of
all Antiquity ,) nor people presented , molested , or Mini-
sters silenced , suspended , censured , (yea fined and impris-
oned) for not using it , or preaching against it , as no duty
of the Text , till this last worst age of ours , for ought appears
by any histories , Writers , or records ; and that against all Law,
all reason , religion , the *Statute of Magna Charta : c. 29.* the

Petition of Right , with other ‡ Lawes enacted for the
peoples liberties , which cannot be taken from them,

*‡ In Rebell
Accusation.*

but by Parliament , which never yet
prescribed this strang genu-
flection to them.

Psal. 119. 128.

I esteeme all thy precepts concerning all things to be right , and
I hate every false way.

AN APPENDIX.

I



Christian Reader, I shall for thy better satisfaction concerning the bowing of the naminge of Iesus, and clearing it to be no dutie of the Text, recite the opinions of our learned Writers, concerning this very Point, registred in their authorized Workes : I shall begin, with that

*Bishop
Alley.*

*famous learned divine William Alley, Bishop of Exeter, Divinity Lecturer at Pauls, in the first yeare of Queene Elizabeth, In his Poore Mans Library, Tom. 2. Miscellanea Praelectionis, 3. & 5. London, Cum gratia & privilegio Regiae Majestatis, 1571. fol. 42, 43, 88, 103, 104. God the Father gave unto Christ (sayeth hee) not only the glory of his body, but also the glory of his name: As it is written by Paul, Phil. 2, 9, 10. Hee gave him a name, which is above all names, that In (so hee twice renders it) the name of Iesus every knee should bow, both of things in heaven, of things in earth, and of things under the earth. These wordes (writes hee, answering the Papists, objecting it for prooffe of their Maginarie Purgatorie;) are not to be understood of the worshipping of God; for, this worship, standeth not in this, that the knee should be bowed, but doth especially require the spirituall effects and motions of the minde. Paul, there, speaketh of the great authority and power, which is committed and given to Christ, by which power every creature of Heaven, Earth, and Hell, is made subject unto him, even the Divell himselfe, with all the wicked and damned Spirits, will they nill they are all under his feete, and the words which goe before shew this sufficiently, for it is said, God gave him a name, that is above all names, that all knees should bow in that name; which words if yee will apply unto the divine worship, as though they, which worship God be in Purgatory; Then must you grant also, that the Divells and all the damned Spirits doe worship Christ. *Not men*, Name in this is taken for dignity and honour, and so it is used almost in all tongues, especially in the Scriptures, it is a familiar speech. Paul therefore, by this word, Name, signifieth high and great power to be given to Christ, and Christ, to be sett in cheifest degree*

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† *Isaiah*, 45.
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* *1. Kings*,
19. 18.

and for declaration of this popish ignorance and error. Great is the iudgement, certainly, when men haue eyes and see not; eares and yet heare not; hearts and yet understand not, and God in mercy avert it from his people more and more. After which, hee thus proceeds. This Title of Christ is given to our Saviour, to distinguish him from others that were called Iesus as well as hee, who were many, (the name in those places and times being usuall) as Iesus the Sonne of Nun, Iesus the Son of Iehozadeck, Iesus the Son of Syrack, Iesus Iustus, Coll. 4, 11. and many more; but none of all these was Iesus Christ. Therefore this addition of Christ, you see, makes a difference betwixt this one Iesus and all those. And by the way (if I should touch it againe) doth not even the common use of the name shew, that the place of the Philippians is not literally to be understood? For, how could that name be a name above all names, which so many had as well as hee, if you respect the literall name? Therefore, needs, by name, must be meant some other thing (as you heard before) even power, authority, rule and government, which is in Christ above all others. Secondly, this title sheweth his office; for, it signifieth anointed. And this againe shewed the grosse ignorance or willfull malice of Papists in so extolling the bare name Iesus. For, whether is greater, Henry a proper name, yet common to many of his Subjects, or, King a name of office peculiar to himselfe? Mary or Queene, Iohn or Earle and Lord? As, then Henry and King be, so is Iesus and Christ: Therefore judge, whether is greater if wee were to stand upon names and literall rules. This haue some of their owne well seene and confessed: But I had rather alledge the Scriptures. First then consider, the first tydinge brought of his happy Birth under the Shepheards, make now the Angells content not themselves to say, * *Vnto you is borne a Iesus or a Saviour*, but they adde much more comfort, *which is Christ the Lord*. Thereby preferring this Iesus before all that ever were so called by a title of his office. The like wee read in Mathew, † *Of whom is borne Iesus, which is called Christ*. In * Iohn wee read of a dissention &c. not whether hee were Iesus or no, but whether hee were Christ; knowing the greater moment to be in that. Again, † *Law was made to excommunicate whom-*

Iosaphus.

Heb. 4, 7.

Aag. 11, 1.

Ezra. 3, 2.

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Iohn 10. 33

Luke 22.
67.

*Used by Bp.
Andrewes,
M. Page, &
their follow-
ers.

3.
Doct^r
Whitaker.

soever cōfessed him to be Christ, not against calling himselfes. In the same place you see the poore man which had received sight to fall downe and worship, when hee heard the Title of the Son of God, & not doing it before in that sort, though hee knew his name to be Iesus. In the 10. of Iohn, they would have stoned him for saying he was the Sonne of God, and called it Blasphemy, but they did not for the name of Iesus. In Luke they demand of him, *Art thou the very Christ?* not art thou Iesus? for, so they called him without offence; and when they heard his answer, they rent their cloathes: Thereby declaring how farre greater it was to be Christ, than to have the litterall name of Iesus. All which places, with many more ought truely to teach and perswade our Soules, to looke for his Office, that hath this name, which is so comfortable, and not to be children playing with letters and sillables, and adoring titles which that honour, that is due to the Person, as these fond men doe, salving all the matter with * a foolish distinction of concomitancie, by which all Idolatrie may be as well excused. Thus this learned pious Bishop also.

Learned Doct^r William Whitaker, Regius Professour of Divinity in Canbridge, in his answer to Wm. Reynolds the Rhetorist. *Cambridge, 1590, Pag. 398, 399. writes thus of this Text and Ceremony.* Concerning putting off our capps and making courtesies at the name of Iesus, M. Reynolds is very earnest, and concludeth in the end, that I am an Atheist and make no account of Christ, for denying that, seing wee yeild this honour of capp and courtesie, to the letters, name, seale, and seate of the Prince. If this be a true argument (*M. Reynolds*) as you in your vehemency would have it seeme, How cometh it to passe, that Gods name among you is not honoured with like reverence of capp and knee, whensoever it is heard? Will you put of your capp, when the Prince is named, and will you make courtesies at the Popes name, at his Triple Crowne or Crosse, and will you never once stirre your capps or bow your knees when God is named? Is this your Religion? Is this your fashion? Then let me conclude against you, as you have done against me, that you are by your owne, argument very Atheists, such as make no account of God himselfe, for, other-

otherwise this conclusion of yours : (that I am such a one , for not honouring the name of Iesus in such sort) is falsely though most maliciously devised. The Iewes and Infidels have abhorred the name of Iesus , I grant , but no more the name of Iesus , than the name of Christ , seeing Iesus is Christ , and Christ hath as much deserved to be hated of them as Iesus , Christs name may a thousand times be heard amongst you , and no man mooveth capp or knee , Iesus is no sooner sounded , but every man by and by putteth of his capp , and scrapeth on the ground with his foote ; And yet not all-ways , or in all places , but in the Church and especially at reading of the Gospell. This may breed a more dangerous opinion , than any it can remoove , that Iesus is better than Christ is , and more worthy of reverence , which is wicked to imagine.

The same learned Doctor also in his preface , to his answer to Doctor Saunders his Demonstration concerning Antichrist , *mustering up Whitaker. diverse absurd consequences of the Papists and Iesuites , from sundry Texts of Scripture ; as ,* Christ entred into Peters Ship ; Therefore the whole Church is Peters ; to wit , the Popes Ship. Barnabas layd downe the whole price of the feild hee sold , at the Apostles feete : therefore the Popes feete are to be kissed. *With many such like consequences ; He concludes with this , as the grossest of all the rest.* A Name above every name is given to Christ , that in the name of Iesus every knee should bow ; therefore as oft as wee heare the name of Iesus mentioned , wee must uncover our heads , and bow our knees. *After which hee thus proceeds :* When (I say) men shall heare these and infinite such like expositions , and argumentations of these New-masters , if there be any sense left in them , not onely of the Holy-Ghost , but likewise of common judgement , they cannot thinke , that a religion grounded upon those foundations , can be firme and certaine , to be preferred before all others.

For yet further proofe in this 4. place , take also M. Cartwrights testimonie , who brings in the Rhemists writing thus ; (just as our Patriotes of bowing at the name of Iesus , now both write and preach :) They by the like wickednesse charge the faithfull people for capping and kneeling when they heare the name of Iesus , as though they

M. Cartwright.

worshipped not our Lord God therein, but the Sillables or letters, or other materiall elements, whereof the word written or spoken consisteth; and all this by Sophistifications to drawe the people from due honour and devotion towards Christ Iesus, which is Sathans drift, by putting Scruples into poore simple mens mindes at his Sacraments, his Saints, his Crosse, his Name, his Image, and such like to abolish all true religion out of the World and to make them plaine Atheists. But, the Church knoweth Sathans cogitations and therefore by Scriptures and reason, warranteth and teacheth all her children, to doe reverence whensoever Iesus is named, because Catholikes doe not honour these things, nor count them holy for their matter, colour, sound and syllables, but for the respect and relation they have to our Saviour, bringing us to remembrance and apprehension of Christ, by sight, bearing, or use of the same signes; Else; why make wee not reverence at the name of Iesus the Sonne of Syrack, as well as Iesus Christ? And it is a pittypfull case, to see these profane subtilities of Hereticks to take place in religion, which were ridiculous in all other trade of life. When we beare our Prince or Sovereigne named, wee may without these scruples doe obedience, but toward Christ it must be superstitious. Thus the Rhemists. To whom M. Cartwright thus replies: This dirt which they dash us with, is as well made of them, as throwne by them. For it is false, that wee will have no reverence to be given to the name of Iesus; wee say, that there ought to be no other honour, or reverence given to it, than to the name of Christ, of Lord, of God: And further, wee say, that this suppleness of your knees, in bowing at the name of Iesus, is nothing but a mask to hide the straitnes and numbness of all the joynts of your heart and Soule in your submission, to the Commandement of Iesus. For, it is well knowne that your knees which are cammel like in the courtesie which you give to this name, are joyntlesse and Elephantlike in your obedience unto his precepts, to whom this Name appertayneth. Again, wee testifie that this is a Will-worship, not onely trouble some to the assemblie, by irksome scraping of the pavement and unseasonable interruption of that which is read or preached; but pernicious also in regard of the suspition, that it may move of the inequality of the
Persons

Persons in Trinity, whilst a title of the Sonne being honoured with capp and knee, the other Persons have neither bonnet vailed, nor foote mooved to testifie any honour to them. The vaunt of Scripture for prooffe of this worship must needs avaint. For this, being the onely stay and prop, which they can pretend out of Scripture, makes nothing for it.

First, for that this name of Iesus in this place signifieth not any title or note whereby Christ is called, but his Authority and whatsoever is glorious and excellent within him, as in diverse places it doth likewise appeare.

Secondly, for that hee understandeth not by this word, knee, the member of the body whereby they honour, but (by a borrowed speech) the subjection and bending of all creatures unto the infinite Power of Christ, so that the soules departed, and Angells (which have no knees) are subject to this courtesying, as well as men living upon earth. If therefore the heavenly Spirits can yeild this subjection unto Christ without courtesying at the name of Ie'us, it followeth, that this Exposition of bowing the knee is farre from the meaning of the Apostle in that text.

Thirdly, for that the kneeling and courtesying heere spoken of, is performed as well by the wicked and disobedient, as by the holy and obedient Spirits; it is plaine, that all kinde of reverence being a voluntary and frank worship of Christ, after the prescript of his word is without warrant of the place. This Scripture making nothing for them, their reason, although it were likely cannot beare it out. And whereas they would free themselves from superstition in syllables, because they bow not at the name of Iesus the Sonne of Syrach, as to Iesus the Sonne of God, whilst the knee jumping with the very first utterance of the word of Iesus preventeth oftentimes the pronounciation of the words, of, the Sonne of Syrack, the very danger therefore of communicating of this worship with others, which they would have proper to our Saviour Christ, might easily have admonished them of the insufficiency of

Mark this.

Note this.

this Service. And, seeing the name of Iesus in the Sonne of Nun, and in the High-Priest of that name, of whom onely wee are assured that they were rightly thus called, is the same with the name ascribed unto Christ, wee see not by what reason honour may be withdrawne from the one which is given to the other, especially considering they had not this title of Iesus in their owne right, but in the right of Christ, whose figures and lively representations they were. And if others might withhold it, yet you which give the same honour to the Image, which you give to the thing it selfe, cannot be conceived, so to doe. What will you answer to this, that as you are in danger of superstition in the former point; so in this you are charged with profanenesse, who neither capp nor knee at the name of Iesus out of the thing, when the name is the same, and as well to be honoured without, as within the Church? Which Service you profane in the Crosse, whereunto you doe honour or homage, as well when it standeth in the seild, as when it is erected in the Church or Chancells. To your other reason, that in reverence wee uncover our heades at the name of Princes: Wee answer, that, if it were so; the civill honour is not tyed to such strict lawes, as is the Divine, therefore there is greater freedome of choice in the one than in the other. And it is knowne what is sayd of civill honour, that it rather standeth on the wil and judgement of the Giver, than of the Taker, which is cleane contrary in the honour of God, which dependeth on the pleasure and commandement of him that taketh it, not of him that giveth it. *Thus farre* M. Cartwright.

S.
D. Ayray.
* Lecture
30, upon,
Phil. 2. Pag.
345. to
348.

To him I shall annexe that late learned and reverend Divine Doctor Henry Ayray, Provost of *Queenes Colledge in Oxford*, who upon this text of the * Philippians, writeth thus: And hath given him a Name, &c. Where wee are not to understand that God gave unto Christ after his resurrection any new Name, which hee had not before. For, as before, so after, and as after, so before, hee was, and is called the Wisdome of God, the Power of God, the true Light of the world, Faithfull and true, Holy and just, the Apostle and High-Priest of our profession, a Priest for ever, after the order of Melchisedech, the Saviour of the World, the Prince of Peace,

the

the Mediatour of the new covenant, the Head of the Church, the Lord of Glory, Iesus Christ, the Sonne of the Father, the Sonne of God, and God. Neither had hee any name after his resurrection which he hath not before. But by a name in this place is to be understood, Glory, and Honour, and Dominion, and Majesty, and Power ouer all things created (as the same word is, elsewhe used, as Ephes. 4, 21.) So that, when it is sayd, God hath given him a name above every name; The meaning is, that God having raised up Christ Iesus from the dead, hath so highly exalted him in the heavenly places, thath he hath given him all Power, both in Heaven and Earth, all Dominion over all creatures whatsoever, and the same glory, which he hath with him, from the Beginning, so that now he reigneth and ruled with him, King over all, and blessed for ever. Which hee there proves and paralels with Heb. 2, 9. Ephes. 1, 20, 21. Iohn, 17, 5. Matth. 18. 18. and then concludes thus: To knitt up all in a word, Christ, God and Man, after his resurrection, was crowned with glory and honour, even such as plainly shewed him to be God. There to rule and raigne as soveraigne Lord, and King, till he came in the clouds, to * judge both quick and dead: After which, hee proceeds in these wordes: (y) Where by the name * *Accipis* of Iesus wee are not to understand the bare name of Iesus, as though *potestatem* it had the vertue in it, to drive away Divells, or as though at the *judicandi* very sound of it, all were to bowe their knees; For, at the name of *sicut Paulus* Saviour (which is the same with Iesus) none boweth, and the name *Apostolus* of Christ, Emanuell, of the Sonne of God, of God, which are *ait, Et dedit ei nomen,* names no lesse precious and glorious, than is the name of Iesus. *quod est su-* True it is that bowing at the name of Iesus, is a custome, which had *per omne* been much used, and may without offence be retained, when the *nomen ut in* minde is free from superstition; But to bow and kneele at the very *nomine Iesu* sound of the name, when wee only heare the name of Iesus, soun- *omne genia* ding in our eares, but know not what the name meaneth, savoureth *scilicet* of superstition. By bowing the knee, the Apostle heer meaneth, that *St. Isidor.* subjection which all creatures ought continually to performe, and *Hispalensis* *Comment.* which *in Gen 6.* 30. p. 301. 2.

(y) Ibidem Pag. 153, 154, 155.

*Quando
nostris ad-
spicimus o-
culis ineffa-
bile celorum
Regnum,
rursusque ex
alia parte
conspicimus
supplicia
horrenda,
tormentaue
expavescen-
da revelari
atque appa-
rere Medii
vere horum
adstere o-
mnem homi-
num gentes
omnemque
Spiritu à
primo for-
mato Adam:
inque ad ul-
timū omni-
um hominū,
cunctosque
faciem præ-
cedentes
atque ada-
rantes, se-
cundum il-
lud Scriptu-
ra, vivo
ego, dicit do-
minus: quia
mihi curran-

tur omne genu. Tunc quoque Sermo implebitur Apostoli dicentis in nomine Iesu Christi, omne
genu flectetur celestium, terrestrium, & infernorum, & omnis lingua cantilebitur, quia Dominus
Iesu Christi in gloria Dei Patris, Eph. Syrus de apparit Crucis tempore iudicij, p. 230. p.
703. * Isai. 45. 23. * Apoc. 5. 12. * Marks thus Bowing. * 1. Sam. 15. 22.

which all creatures shall performe to Christ * in that day, some unwillingly and to their confusion, as the Divells and wicked men their instruments; for, so the Lord by his Prophet useth the same phrase of speech, where hee sayth †: Every knee shall bow to mee, that is, shall be subject to mee and worshipp mee. Here then is a duty prescribed, necessary to be performed of every Christian, which is, to glorify him who is exalted in the highth of glory, both in our bodies and in our Soules, to worship him with holy worship, to subject our selves to him in all obedience unto his heavenly will. For, worthy is the Lambe that was killed to receive all power, and wisdom, and strength, and honour, and praise and glory. The Angels in heaven, they glorify the name of Iesus, in that they are allwayes ready to execute his will, and doe whatsoever hee commandeth them. This also is that holy worshipp wherewith wee ought to worshipp him, and to glorify his name, even to be * Hearers and Doers of his will in his word, to obey his will, to walke in his Lawes, and to keepe his commandements; not the bare and outward capping, and kneeling of the name Iesus, but principally obedience to his will, that is named, is the honour, which here hee accepteth of us. For, as, not every one that sayeth Lord, Lord, shall enter into the Kingdome of heaven. So, not every one that boweth at the name of Iesus, shall enter into his Kingdome, but hee that doth his will, and walketh in his wayes. Saul when hee was sent to slay the Amalekites, thought to honour God greatly by sparing the best of the Sheepe and Oxen, to sacrifice unto him; But it was sayd unto him *: Hath the Lord as grea. pleasure in burnt offerings and Sacrifices, as when his voyce is obeyed? Behould, to obey is better than sacrifice, and to hearken is better than the fatt of Rames: So you happily think you honour our blessed Saviour greatly, when you bow your selves at every found of his name;

name; but behold, to obey his will is better than capping and kneeling, and all outward Ceremonies whatsoever. Yet mistake mee not, I beseech you, as though I thought, that the names of Iesus Christ, of the Lord, of God, of the Father, of the Sonne, or of the Holy-Ghost, were names of ordinary account or reckoning, or to be passed over, without reverence, as other names; Nay, whensoever wee heare or speake or thinke of them, wee are to reverence the Majesty of God signified thereby. And fearefull it may be to them, that thinke or speake of them profanely, or slightly, or upon each light or trifling occasion, or otherwise than with great reverence and feare, that the Lord may not hold them guiltlesse. * But this I say, that neither the sound of those Syllables of Iesus, nor the name of Iesus, should affect us more than any other names of Christ, as though there lay some vertue in the bare word. But whensoever wee heare, or thinke, or speake of him, wee are to reverence his Majesty, and in the reverend feare of his name to subject our selves unto his will. This is a precept of that duty, whereby wee must glorifie Christ Iesus. After this in the 3. Lecture hee proceeds to proove, That by bowing of the knee in this Text, is meant the subjection of all creatures unto Christ, and that this text shall be actually and principally fulfilled, before his Tribunal onely in the * generall day of judgement. So that by his expresse resolution hee concludeth.

1. First, that this name Iesus is not the name above every name mentioned and intended in this Text of Phil. 2. 9. 10. 11.

2. Secondly, that bowing or capping at this name is not hoere enjoyed.

3. That no more capping or bowing is to be given to the name Iesus, then to any other names of Christ or God.

4. Fourthly, that the bowing and capping at this name onely is superstitious, and attributes some vertues to the letters and syllables of the name it selfe.

5. Fifthly, that the bowing of every knee here mentioned, is and shall be * principally performed in the day of judgement, before

F

Christ 924.

¶ Dum dicit sancta sancta, populus vicissim clamat, unus sanctus, unus Iesus Christus in gloria Dei Patris. Quod a Paulo scriptum resonabit in extrema die, quando Iesu scietur omne genu, & omnis lingua confitebitur, &c. Simton. Theß. Archiep. de D. Templo. Bibl. Parr. T. 12. p. 1. p. 880.

* Mark this
Sede à de-
xtris meis,
donec mundi
finis & con-
summatio
venerit, &
mittam te
iudicem vi-
rorum &
mortuorum :
Et TV NC
sciet omne
genu cale-
stium, terre-
strium & in-
ferorum po-
tentia tue,
inique In-
mico proster-
nentur velut
calcandum
Scabellum
pedum tuorum
& reddes u-
nicuique se-
cundum ope-
ra sua. Hæc
veritas sit
interpreta-
tur & expo-
nit si modo
vel assentire
& approbare
Gregorius
Archiepisc.
Tepheusis,
Disp. cum
Herbano lu-
deo, Bibl.
Patr. Tom.
1. 5. p. 1. p.
924.

Christs Tribunall, and not till then.

6. *Sixily, Hee beere tacitely intimates, that such as are most of-
servant of this Ceremony, are ignorant superstitious persons, and most
disobedient to Christ, in their lives and actions; and that wee cannot
bow to one name of Christ, as, to his name Iesus, more than to another,
without apparent Superstition.*

Finally, our learned Doctor William Fulke, in his Confuta-
tion of the Rhemists Notes and Testament, on Phil. 2. Sect. 2. 8. 10.
determines thus: First IT IS CERTAINE, that the bowing
of the knee at the sound of the name of Iesus IS NOT COM-
MANDED NOR PROPHECIED IN THIS
PLACE. But it pertaineth to the subjection of all Creatures to
the judgement of Christ, when not only Turkes and Iewes, which
would yeeld no honour to Iesus, but even the Devills themselves
shall be constrained to acknowledge that he is their Iudge. Second-
ly, the capping and kneeling at the name of Iesus is of it selfe an in-
different thing (therefore no duty of the Text) and therefore may
be used superstitiously as in Popery, here the people stoup at the
name when it is read, not understanding what it meaneth, or, what
is read concerning him. And also in sitting and not veyling at the
name of Christ, Emanuel; God the Father, the Sonne, and the Ho-
ly Ghost, and bowing ONLY at the name of Iesus. It may be
used also well (*perchance*) when the minde is free from Supersti-
tion, in signe and reverence of his Majesty, and as in a matter where-
in CHRISTIAN LIBERTY OUGHT TO
TAKE PLACE. And DVE REVERENCE may
be yeelded to our Saviour (and so the very words of the 18. Canon
which our Bishops much insist on, fullfilled) without any such outward
Ceremony of capping and kneeling.

Thus this great Mall of the Papists Doctor Fulke; whom Doctor
Willet followeth in his fore-cited passages. What the Fathers and
forraine Writers have determined of this Ceremony, hath beene else-
where manifested, not one of them making it a duty, either commanded
or insinuated by the Text; I hope therefore, the zealous Patriots of
this new-coyned duty, will forbear the urging of it, untill they shall
proove it a duty of the Text, by argument, scripture, reason, and au-
thority,

thority, not meere will, and power, their present eagernesſe, in enforcing it on men, againſt their conſcience and the expreſſe ſtatute of 1, Eliza.c.2. (which inhibites all other rites, and Ceremonies to be uſed in time of divine Service or Sermons, than thoſe preſcribed in the Booke of Common Prayer, which doth not ſo much as once mention, muchleſſe enioyne the Ceremony) ſhewing to be a meere ſuperſtitious humane invention, to uſher in, advance and ſett forward ſome Popiſh deſignes, (as, bowing to Communion-Tables, Altars, Crucifixes, Images and the Hoſtia,) not any divine inſtitution, tending to the advancement of Gods glory, Chriſts honour, or the peoples ſpiritual good, for then theſe ſuperſtitious Popiſh Innovators, would never be ſo zealous to promote it, with ſuch tyranny, violence, and earneſtneſſe, as now they doe, without either Law, or ſtatute to authorize them.

F I N I S.

